

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—Apparently alarmed by reports reaching him that the Convention of the American Legion in Detroit would shortly pass a resolution demanding large additional loans to the veterans, the President made a hurried decision to address the Convention, after having previously refused an invitation. In a ten-minute speech, the President made a fervent appeal to the Convention to oppose not only the bonus but also all legislation making additional demands on the Treasury at this time. Mr. Hoover gave a rapid survey of the conditions arising from the fifty-per-cent decrease in income-tax revenue and from the greatly increased expenditure by the Federal Government. The Resolutions Committee thereupon voted against the bonus legislation but a minority report brought it out on the floor.

After having been greatly obscured by economic problems, the Prohibition question again came to the fore in several ways. A referendum taken by the American Bar Association revealed that the lawyers had voted for repeal of the Eighteenth Amendment by a vote of 13,779 to 6,340. Next, the American Legion adopted a resolution calling upon Congress to place before the States a measure by which the inhabitants of each State would, by referendum,

vote upon Prohibition. Republican politicians were said to be frantic in their efforts to keep Prohibition from becoming an issue in the next election. However, it was stated that the White House had made a survey asking for the amount of employment by the breweries before the Eighteenth Amendment was adopted. It was also said that large industrial interests were pressing the President to adopt a "wet" stand as a means of combating the depression by giving more employment, by helping the farmers in the purchase of grain, and by increasing Federal revenues from taxation.

On September 22, the United States Steel Corp. announced that, beginning October 1, wages of employees would be reduced an average of ten per cent. This measure affected 220,000 employees. The action of the Steel Corporation was followed by similar measures announced by Bethlehem Steel; Youngstown Sheet and Tube; General Motors; United States Rubber; Jones, Laughlin; several copper companies; textile factories and some railroads. An immediate result of this action was the boom on the Stock Exchange, some of the advances being as high as fourteen points the first day. Following the British action on gold, short selling was forbidden on the New York Stock Exchange and its resumption two days later contributed to the rise in stocks. Another factor in this rise was the immediate impression that American banking had received a great impetus from the British action on gold, since at least temporarily New York would again become the world's banker, as it was immediately following the War. An immediate slump refuted the permanence of this advance. On the other hand, the action of the companies in reducing wages was bitterly denounced by organized labor on the grounds that it would still further impair the purchasing power of the public, the low state of which was considered to be the principal cause of the depression.

The American Legion made a demand on President Hoover to revive the War-time powers of the Cabinet by declaring a national emergency under the Act of August 29, 1916, and establishing a council of national defense and advisory commission. The purpose of this council would be the immediate concentration and utilization of the resources of the nation. Naturally, this action was condemned in liberal circles because it revealed a state of mind hitherto only latent tending to bring about establishment of Fascism in this country.

**Austria.**—All was quiet again along the Vienna front. So ridiculous had the recent uprising of the

Heimwehr leaders come to be considered on all sides that the imprisoned leaders, Starhemberg and Puchmayr, were given freedom pending further investigation. It was thought that no serious punishment would overtake them. Even the fugitive Pfriemer in his exile retreat in Jugoslavia cherished hopes of a speedy return. Five candidates announced for the Presidency, and the elections made the people forget the abortive revolution.

**Chile.**—As an aftermath of the September naval mutiny, courts-martial sentenced to death six members of the crew of the flagship La Torre and four members of the cruiser O'Higgins. In addition, two of the former crew were sentenced to life imprisonment, four to prison for fifteen years, and two to prison for ten years. Seven of the O'Higgins crew were sentenced to jail for life, and lesser terms were imposed on seventeen others. The report of two other courts-martial growing out of the revolt were not yet announced. In all cases appeals were pending to the Minister of War for clemency for those condemned to die.

**China.**—On September 19, following a violent clash between Chinese and Japanese soldiers resulting, however, in few casualties, the walled city of Mukden occupied by Japanese troops. Explanations of the occasion for the outbreak were variously announced, the Nanking and Tokio Governments each denying responsibility for its initiation. The Japanese charged that Chinese soldiers tried to damage the South Manchurian Railway north of Mukden. Foreign Minister Wang, on the other hand, speaking for the Nanking Government, stated that Japanese troops without provocation had fired on Chinese soldiers encamped at Peitaying and bombarded their arsenal and camp, later occupying all Government offices in Mukden. The issues were further obscured because the Japanese Foreign Office after the first reports of the seizure of Mukden announced that the city would be immediately evacuated, while the War Office continued to pour reinforcements into the fighting area, showing a disagreement between the two departments of the Government. Following the international complications which immediately arose, troops were rushed by both nations to the vicinity of Mukden and Japanese soldiers occupied other Manchurian points, but no further military engagements were reported. A formal protest was lodged by China with the League of Nations. In an effort to re-establish harmony all Japanese troops were later withdrawn within the South Manchuria Railway zone, except at Mukden and in the vicinity of Changchun and Kirin, where 200 soldiers were left to prevent rioting. On September 23, the United States through Secretary Stimson directed an appeal to both Japan and China to cease hostilities.

**Colombia.**—According to the News Service of the N. C. W. C. President Olaya Herrera in his recent mes-

sage to Congress took occasion to refer to the relations of the Republic with the Holy See in the following cordial and striking words: "The friendship with the Holy See, cultivated cordially and sincerely in line with the articles of the present Concordat, serves effectively the *entente* between the civil and ecclesiastical authorities with the result that mutual understanding between them has never been troubled for a moment. For the Government, this friendship has led to a solid and unbreakable harmony which has, in turn, been translated profitably into spiritual wealth." Indicative of the confidence placed in ecclesiastical cooperation with the Government was an executive decree promulgated in mid-August at Bogota in which the Indians of the apostolic parish of Uraba were declared no longer subject to the general laws of the Republic and placed under the magisterial direction of missionaries. The decree places upon missionaries the duty of promoting the formation of Indian communities and the settling of disputes, and the responsibility for seeing, among other things, that all children attend school. Supervision of public instruction among the Indians in the regions of the mission in Caqueta, southwestern Colombia, is in charge of the Vicar Apostolic. The Inspector General of Education in those areas is the Vicar Apostolic, aided by local inspectors, who are in most cases the local pastors. In those areas there are seventy-two schools, one of which is an agricultural institution, as well as orphanages where Indians and whites are received alike: 2,692 pupils attend the schools. Among the Religious engaged in teaching and missionary work in those regions are Franciscans, Marist Brothers, and Capuchins.

**France.**—The Paris press enthusiastically welcomed the announcement made September 22 that Premier Laval had accepted the invitation of President Hoover to visit Washington. Observers stated that M. Laval would probably make the voyage on the Ile de France, which sails from Havre on October 16, and that he would be escorted by a small group of Americans headed by Ambassador Edge. No clear explanation of the purpose of the visit was, however, forthcoming. The press contented itself with calling it a "great event" and a visit made with a much more important object than the mere exchange of diplomatic compliments. A semi-official communiqué, however, stated that "an interview of this nature was desirable and would lend itself to the examination of all the grave problems whose solution at the present time must be facilitated by direct conversation."

**Germany.**—An emergency decree, establishing a Board headed by a Bank Commissioner with rights to investigate all banking transactions, domestic and foreign loans, etc., effective October 1, was intended to give the Government more control of the financial situation, with information of the activities of German investors. The Reichsbank up to this was considered supreme in dictating policies. Many bankers resented the change.

#### Church Relations

#### Revolution Forgotten: Elections

#### Aftermath of Coquimbo Mutiny

#### Japanese Occupy Mukden

#### Premier to Visit Washington

#### Governmental Supervision of Banks



A huge bond issue, for domestic consumption only, was announced by the Reich with the purpose of giving work to the unemployed. The amount of the loan was not determined but may reach fifty, perhaps seventy-five thousand dollars. The bonds will bring  $4\frac{1}{2}$  per cent, be exempt from taxes, and have railway securities for collateral. It was expected that through this loan several hundred thousand of the present unemployed would be given steady work.

On all sides were signs of a strong desire to create more friendly relations with France. It was the consensus of opinion that no satisfactory settlement of European unrest could be secured until these two great economic and industrial factors should have buried their differences and united in a spirit of mutual understanding and cooperation. This rapprochement seemed sincere on both sides. The arrival of M. François-Poncet to replace M. Pierre de Margerie encouraged this hope because of his intense interest in developing industrial and trade relations between these countries. Everything was being done to foster this attitude before the arrival of Premier Laval and M. Briand in Berlin who were heralded as bringing messages of peace and friendship.

**Great Britain.**—Financial nervousness and an unstable market were evident at the close of the week ending September 19. This feeling was increased by Holland's withdrawal of £1,781,000 bar gold. Foreign exchanges took a bad trend and inroads had to be made on the latest French and American credits. On September 19, Saturday, the leading Government issues lost considerably in their market values. At an emergency session of the National Cabinet, after consultation with the Bank of England, it was decided unanimously to abandon the gold standard which has been in force since 1925. A statement to this effect was issued. The reasons given for the decision were that funds amounting to more than £200,000,000 have been withdrawn from the London market since the middle of July. During the few days preceding the decision, withdrawals of foreign balances accelerated even more sharply than previously. The cause leading to the suspension of the gold standard were both domestic and international. On the one side, there was the uncertainty about a general election being held, and alarm about the naval unrest. These, and fears about the permanence of the National Cabinet, brought about a lack of confidence in the stability of the pound. Among the international causes was the alleged hoarding of gold on the part of France and the United States. The abandonment of the gold standard, it was believed, would be temporary; a period of about six months being assigned by authorities close to the Government. The Stock Exchange was closed while the necessary measures were being passed by Parliament. These were introduced by Philip Snowden, Chancellor of the Exchequer, in a masterly address, and were passed on September 21 by a large majority in Parliament. The acts suspending the gold standard re-

ceived royal assent on the same day. The Cabinet decision was wholly approved by banking circles in England, and relief rather than dismay was felt. It was asserted that the Cabinet intended to call an international conference on world currencies to settle the problems caused by the British suspension of the gold standard.

No concessions in his apparel or method of living were made by Mahatma Gandhi since his arrival in England for the Second Indian Round Table Conference. Since the first session of the Federal Structures Committee was held on Monday, the Mahatma's day of silence, he attended but did not speak. On the following day, he laid before the committee the view of the majority group which he represents, the All-India National Congress. He declared for absolute independence in its own affairs for India, but was willing to accept the Federation plan as a temporary step towards the ideal. He did not assert that he ambitioned a complete separation from Great Britain, but he made it clear that he was in favor of cooperation in a British Commonwealth. Outside of the committee meetings, he held secret sessions with Moslem leaders on the critical question of separate electorates, the problem that proved insoluble at the last Conference. Due to the unsettled political situation in England, and the possibility of a general election and the coming into power of the Conservatives, the Conference on Indian affairs was being held under adverse circumstances.

**Hungary.**—While Hungary was suffering from her own financial and economic problems, the Communist and Fascist elements were continuing their harassing maneuvers. From fear of uprisings, the Government extended its martial law measure so that every perpetrator of violence in any form with all accomplices could be promptly and severely dealt with. So far those guilty of the terrible Biatorbagy train disaster were not apprehended, the "Reds" disclaiming any part in the suspected plot.

**Italy.**—According to reports both the Holy Father and Premier Mussolini will emphasize the resumption of cordial relations by removing from office "those who by the extreme attitudes they took in the recent controversy made it inadvisable for them to hold positions of trust" in the future. This rumor the Italian press interpreted as meaning the dismissal of both Major Giovanni Giuriati and Father Rosa. Major Giuriati, Secretary General of the Fascist Party, was the official who, according to report, precipitated the Italo-Vatican quarrel last May when in a speech in Milan he accused Catholic Action of participating in political propaganda and stated that some of its leaders had been prominent in the Popular Party and other anti-Fascist organizations. The Jesuit Father Enrico Rosa, militant editor of the *Civiltà Cattolica*, is said to have displayed a strong anti-Fascist attitude in his writings, thus incurring the resentment of the Premier. It was reported that before the Duce makes his public visit to the Holy Father, Major Giuriati's "resignation"

Bond Issue  
to Aid  
Unemployed

Friendly Relations  
Sought with  
France

Gold Standard  
Suspended

Round Table  
Conference on  
India

Social Unrest  
and  
Martial Law

Mutual  
Sacrifice  
of Leaders

will have been accepted, and Father Rosa's successor, thought to be Father Barbera, will be in charge of the Catholic review.

**Japan.**—While Tokio was upset over its relations with China following the Mukden incident, a violent earthquake, the worst since 1924, rocked the city and its surroundings, about noon September 21.

**Earthquake** A number of deaths were reported and considerable damage was done in the towns and villages to the north and west of the capital. Landslides interrupted railroad traffic, water pipes burst, and high-tension and telephone cables came down.

**Jugoslavia.**—Despite the Government's requirement of the open vote and other handicaps, the members of the Croatian Peasants and Democratic parties, meeting in Zagreb, Croatia on September 19, under the leadership of Dr. Vladimir Machek, decided to participate in the forthcoming elections. In order to do this, the cooperation of the Serbian Opposition parties would be necessary. The Opposition parties were said to be making capital out of Yugoslavia's deteriorating financial situation. The National Bank was forced recently to intervene on the Belgrade Stock Exchange on account of the marked decline of State issues of every kind. Shares of the National Bank were said to have fallen during the last three months from \$140 to \$78.

**Spain.**—On September 16 the Cortes passed Article 1 of the draft Constitution in which the nation was officially designated as a "Workers' Republic." On September 17, after a speech of protest by Dr. Alcalá Zamora, who had not been present the day before, and who claimed that the new name suggested proletarianism rather than the true polity of Spain as the "republic of all classes of workers," the Cortes rescinded its vote. Thus the Assembly was just where it started, and after a two-month session the first article of the Constitution was yet to be adopted. The Catholic press reported a very marked change in the Cortes during the past few weeks in favor of the Church and especially of the Religious Orders. A powerful campaign in defense of Catholic rights was organized; the Association of Relatives and Friends of Religious reported a large increase in membership; and the Cortes was in daily receipt of hundreds of letters and telegrams strongly protesting against the rumored Constitutional provision which would expel Religious from the country.

**League of Nations.**—The proposal that the League should take action to put the Kellogg pact for the renunciation of war into the League covenant—or "harmonize the covenant and the pact"—was tabled indefinitely by the request of the Government of Great Britain for postponement of decision thereon. The harmonization of the two pacts had been proposed two years ago by Premier

MacDonald of Great Britain, and Foreign Secretary Arthur Henderson.

The League's financial committee and Chancellor Buresch of Austria reached an agreement on September 17 on the requirements which would be necessary for recommending an extension of financial aid to Austria. The Austrian budget for 1932 must not exceed 19,000,000,000 schillings, which represents a reduction of 17,000,000,000 schillings. The League would supervise the State railways; and State and municipal budgets would also be reduced. On the basis of this Dr. Buresch hoped to obtain a loan of 250,000,000 schillings from the United States and France.

**Disarmament.**—The League of Nations Assembly sent invitations on September 19 to the United States, Russia, Turkey, and the other eight non-members of the League to participate fully and immediately in the deliberations of the third commission of the Assembly, on disarmament. It was reported that the discussions would lead to the establishment of some kind of an armament truce preparatory to the disarmament conference of February, 1932, in accordance with the proposal already made by the Italian Government. The United States already had a precedent in the participation by the late Representative Stephen Porter in the deliberations of the League's Fifth Commission, on opium; and it was thought likely that the Washington Government would accept.

Although the conversations between the three negotiators at Geneva for France, Italy, and Great Britain, Messrs. Massigli, Rosso, and Craigie, respectively, still continued, likelihood of any definite result seemed to be at an end. The impasse was reported to be due to British opposition to the French proposal, agreed to by Italy, to drop the section of the March 1 agreement authorizing the building by each of those two Powers of two small capital ships and 34,000 tons and aircraft carriers. Great Britain was said to prefer to leave the matter to the conference.

Hilaire Belloc is at his best when he attempts to interpret present events on the broad background of European history. He will do this once more in an article next week which he calls "To Return to Spain." He sees there a struggle transcending anything else happening in the world at the present time.

Among the currents of modern thought in these days is a trend to seek our origins in the East and to sacrifice our Western civilization to it. Yet among the things we owe to the East, along with Christianity, is our art, as will be interestingly shown next week by Francis T. Bowen in "Origins of Christian Art."

The case against married women taking employment in offices will be cogently put next week by Mary E. McGill in "Married Women in Offices."



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### Dr. Little's Threat

**C**ATHOLICS who believe that their protests against birth control may go unheeded will take heart in reading the emotional anti-Catholic outburst of Dr. C. C. Little, former President of the University of Michigan, in the October *Scribner's*. Professing scandal at the terms used by Pope Pius XI in characterizing immoral practices, Dr. Little indulges in language as violent as you could wish, much of it directed, unlike that of the Pope, at persons: "non-scientific and unenlightened dogma . . . uninvited, ill-judged, and intolerant efforts at domination of morals . . . aggressive recrudescence of Roman interference . . . undignified and intemperate invective . . . the backward Roman Church . . . paid propagandist priests" who indulge in "envious and sadistic tendencies," etc.

Dr. Little does not simply raise the question of birth control. He implies doubt as to the right of any religious body to make publicly known its position on matters of morals. So extreme is his fear as to the consequences of free religious utterance on such matters, that Catholics are threatened with legislative reprisals should they continue to express their disapproval of what he assumes to be a "scientific" attitude. "The natural outcome," he infers, "will be legislation to the effect that any religious group which insists upon non-scientific and uncontrolled reproduction shall pay all the costs for the care of its own defectives. The quicker this is done the better for civilization as a whole and for the education of the Roman Church in particular."

Yet this assumption of any definite word from "science" is wholly gratuitous; for science, whether medical, social, or otherwise, is as yet hopelessly at variance as to the merits of sterilization or birth control. But if Catholics express some concern at the prospect of being dragged by law into practices against which their conscience and their reason revolt, they are guilty, in Dr. Little's benevolent eyes, of "total disloyalty to the terms of the Constitution of the United States" and are "full to overflowing with the spirit of religious interference and intoler-

erance." Why then, we may ask Dr. Little, should such muzzling of moral protest be confined to matters of sex morality? May not the reckless capitalist, scoffing at labor's claims; may not the breeder of wars, the corrupt politician, the irresponsible corporation director, equally resent any censure of what they conceive as a "scientific" pattern of the joy of life?

The intoxication in Dr. Little's invective, that which gives him crusading enthusiasm, is the glory of the individual's emancipation from what he sees as "dogmatic religious control," but which sober thought recognizes as the social responsibility of man, in view of his spiritual destiny. Powerless to discern anything but spite and envy in the Church's thousand-fold solicitude for the welfare of the human family, Dr. Little is equally blind to the grim lesson which sorrow and want are reading the world today: that there is a limit to every man's individual delight; and that such limit is placed by the inescapable laws of our being, with its corollary in the structure of human society.

Dr. Little anxiously warns that "the program of the Roman Church will become increasingly militant and aggressive." Such will be the case; because the Church is unswervingly set with her face towards the entire progress of the human race.

### Prohibition Wanes

**T**HE demand of the American Bar Association, lately in convention at Atlantic City, for a radical modification of the Volstead Act, is supported by a similar demand from thoughtful citizens all over the country. Whatever evils might have been averted by a moderate program in 1920, it is perfectly clear that the statutes and rulings then adopted cannot be honestly and consistently enforced.

The first, and worst, effect of the Volstead Act, is widespread contempt for all law. Time was when most men, however carelessly they might regard local regulations, would hesitate to violate a Federal statute. Today, however, many Federal tribunals are simply glorified police courts, in which grimy bootleggers haggle and barter with Federal attorneys, while their customers look on the whole affair as a joke.

As the late Chief Justice Taft foretold nearly fifteen years ago, the trade in alcohol has passed from the control of decent men into the hands of criminals. The worst that can be alleged against the old-time saloon reads like a tale of virtue when compared with the organized crime of every kind that appears to be an essential part of the average bootlegger's business. Heraldized as a religious, social, and economic revival, Prohibition has been followed by a decade of perjury, rapine, murder, poverty, overcharged court dockets, overflowing jails, and overcrowded asylums. Not only does the Government suffer the loss of hundreds of millions of honest revenue, but it is compelled by fanatics to take hundreds of millions annually from the pockets of the people, in the futile attempt to enforce an unenforceable set of statutes.

Parents, teachers, and all to whom the care of young

people is entrusted, cannot be too much on their guard against the moral evils created by ten years of Prohibition. Now that our schools and colleges have begun the work of the year, a word by way of suggestion may not be out of place. The temperance and total-abstinence societies which flourished in most of our educational institutions before the advent of Prohibition, have all but universally disappeared. Cannot something be supplied in their place? Experienced deans inform us that they are at a loss to know how this problem can be approached, since to most students, as to most parents, Prohibition is a joke.

But surely there must be some way of teaching our young people that temperance, which has nothing in common with Federal Prohibition, applies to the use of alcoholic beverages, and that total abstinence, practised from a supernatural motive, is an excellent form of self-denial. We hope that our college administrators will find it.

### Drifting

WRITING on the prevailing financial depression, Walter Lippmann tells us that it is time to face the facts, instead of dodging them. We are told that the revival of business depends upon a revival of confidence; hence if we simply go ahead with our projects of buying materials, putting up buildings and expanding our trade, all will be well. In other words, conditions are always good when we think they are good.

This supposition, concludes Mr. Lippmann, "has all the charm of a theory which does not require the honest facing of difficult issues . . . It assumes that people are depressed about nothing, whereas they are depressed because they are not sure that their incomes will continue." (New York *Herald-Tribune*, September 16.) When millions of workers are unemployed, many of them without an income for the last six months or a year, when salaries are being cut weekly, when bonds are being defaulted, and factories are closing down, "it is idle to tell the individual man that he is a fool not to proceed as if his own income were guaranteed."

Our bankers, our merchant princes, our corporation heads, are reputed to be men who deal with realities. Surely after all these months of depression they should have found a remedy. But have they? If Silas H. Strawn, of Chicago, speaks for them—and for some years he has been their accredited spokesman—it is quite obvious that they are contenting themselves with hocus-pocus, fee-fo-fum devices, in the hope that the repeated utterance of the dictum that we are an intelligent people, lords of the richest country in the world, will somehow tide us over our present difficulties. That is, they too are drifting.

In a nation-wide radio address last month, speaking in his capacity as president of the Chamber of Commerce of the United States, Mr. Strawn was sure that "the politicians who exercise governmental functions" were incapable of lifting us out of the economic slough. That, he declared, was the task of the business man.

On eight previous occasions, the country had been in a worse condition than it now is, and on every one of these occasions the business man, cooperating with his fellows, mended the leaks, and "brought us to a higher standard of living than ever before." How this was done, Mr. Strawn does not tell us. Nor does he tell us how this cooperative process is to relieve the present intolerable stress and strain. Since he ended his address with an appeal for alms to meet the distress which will certainly come with the first snowfall, it is quite plain that he looks for no immediate relief from a form of cooperation which he does not explain. With the rest of us, Mr. Strawn is drifting.

The politicians are in the same boat. The Federal Government can think of nothing better than plowing under every third row. Some of the States have followed Washington in programs based on the assumption that the hungry can be fed by destroying food staples, and the naked clothed by reducing the manufacture of textiles. The State of New York proposes to extend the income tax to salaried men, and to raise the present rates by fifty per cent in order to provide for the hungry and houseless next Winter. But not one of these projects, not even New York's, attempts to do more than to treat symptoms. New York is attempting to provide bread and a little meat for the unemployed, instead of removing the causes of unemployment. With these at hand, we may somehow drift through the winter of our distress. But what of the next winter, if the malign causes still at work are left untouched?

With Mr. Lippmann, we feel ourselves incompetent to decide what definite policy should be adopted. The general principles of any tenable program are clear: the buying power of the many must be enlarged, probably by building roads, etc. Nevertheless, we may with clean hands protest against the policy of refusing to face the facts. Begun three years ago, with assurances from the President that all was well, this policy has brought us to the verge of nation-wide calamity. A little more drifting will carry us over the verge.

### The Bonus

THE country will stand solidly back of the President's speech to the American Legion in convention last week in Detroit. For more than a year, certain groups in that association have been preparing a bill which, however it be disguised, is simply a demand that Congress extract more money from the pockets of all the people to put it into the pockets of some of the people. Confining himself purely to an economic discussion of the matter, the President observes that these groups are asking the Government to do something that will jeopardize the national credit.

During the past year, the United States has exceeded its income, and is faced by a larger deficit for the coming year. Instead of the income tax of \$2,400,000,000 of the prosperous years, the Government will be fortunate should it collect half that sum. "Simultaneously, we are carrying out a high and a necessary extra burden



of public work in aid of agriculture, and in increased benefits and service to veterans." Deficits will be met, ultimately, but only by a program which rejects every project for new Federal expenditures which cannot be shown to be absolutely necessary.

The President's position will be attacked, needless to say, by the old contention that the Government has plenty of money. Could the American people, or that part of it which continually calls for Federal subsidies, learn that the Government does not possess a single penny which is not taken yearly from the people, these demands would cease. It is not true that the rich alone pay taxes. Taxes are paid either actually and directly in the form of money, or indirectly, but no less actually, by the people at large in the form of a higher cost of living. Again, conceding for the moment that the burden of taxation falls only on the wealthy, the point is soon reached when higher taxes mean diminishing returns. No public expenditure, whether made by the Federal or the local authority, comes to the people as a gift. It is, rather, a C. O. D. package, for which they must pay.

Next winter the usual sheaf of bills, all calling for Federal expenditures, will make their customary appearance in Congress. The Federal Government will be asked to appropriate money to teach mothers how to wash the baby's milk bottle, and what to do when his food disagrees with him. Our old friend, the Federal education bill, will again be introduced by its admirers, and since Congress long since abolished the constitutional limitations upon its action in these politico-sociological projects, it may look even upon this outrageous project with a friendly eye. But in face of the present Federal deficit, Congress would surpass all its previous eccentricities, were it to authorize the annual expenditure of \$100,000,000 by politicians for the alleged benefit of the schools. In spite of Mr. Hearst, the bill's warmest friend, we look for no such appropriation. At the same time, in view of what Congress has done in the past, it would be unwise to take the defeat of the project for granted.

### Wage Cuts

WHEN Mr. Rockefeller found it necessary to apply a wage cut to his Colorado company, we ventured the forecast that he was only the first in an ill-omened procession. That forecast was most unfortunately verified when, on September 22, the United States Steel Corporation, the world's largest industrial enterprise, stated that beginning with October, wage rates affecting 220,000 employes would be cut by ten per cent. On the same day, the Bethlehem Steel Corporation cut the wages, at about the same rate, of 50,000 employes, and General Motors announced "a readjustment of the compensation of salaried employes." This readjustment means a cut varying from ten to twenty per cent. The black record of the day closed with a statement, putting the United States Rubber Company, the largest unit in the industry, on the basis of a five-day week, and many others followed, as if at a concerted signal.

By the time these lines are in print, many other corporations may have taken the same action. Indeed, officials of various steel companies in the Pittsburgh area have already stated that "it will be necessary to take similar action to keep operating costs at the same level."

Omitting considerations of humanity, it may be questioned whether these companies will find their action profitable. Certainly it contributes nothing toward that stabilization of business which must be effected before prosperity can become general. Matthew Woll, of the American Federation of Labor, believes that the policy adopted by these companies may cause "the most serious perturbations in the nation's economic life which we have yet witnessed," while John Sullivan, of the New York State Federation of Labor, observes that "this step will reduce the purchasing power of our people, upon which business recovery depends." Certainly a reduction in wages seems ill-calculated to relieve a country suffering, as Senator Walsh comments, "from underconsumption."

About all that labor can now do is to tighten its belt another notch, and thank heaven that it has at least half a loaf. We charitably assume that these companies abolished bonuses, passed dividends, and reduced salaries on the higher levels, before cutting the wage of the day laborer. A selective process of that nature is recommended by common sense and by Christian charity.

### Pounds Sterling

ONCE upon a time your sturdy Briton could take his one-pound note to the Bank of England, and get for it 112.9 grains of pure gold. But today, the Bank of England tells the Briton that he must use his pound note in some other fashion. It has no gold to give him.

This is not to say that the Bank of England is out of gold. It has enough for immediate necessary needs, but none for calls that are not immediate. Since 1925, when Great Britain went back to the gold standard, and pegged the pound at a rate not warranted, perhaps, by the condition of the country, gold has been flowing out of England into France and the United States. In order to safeguard the remaining gold reserve Parliament last week decided to abandon the gold standard temporarily.

Unless staple prices advance, which is not likely, the average householder in England will suffer no inconvenience. Should the new system stabilize the currency he will, in the end, be better off. The pound has fallen by about one-fourth, and at present seems likely to stick at that point. Business appears to be going on as usual, and no ill reactions of consequence have been noted either on the Continent or in the United States.

Banking authorities here and abroad applaud Great Britain for its courage in adopting a measure which, if somewhat humiliating, appeared to be absolutely necessary. Others, however, see in the abandonment of the gold standard a clever move to transfer the world's banking center from London to New York. Meanwhile, it is no part of patriotism to hope that Great Britain will suffer by the change. More than ever before, the burdens borne by one country are felt in another.

## Backing Into Buddhism

MARK J. MCNEAL, S.J.

THE announcement of a quarterly magazine for propagating throughout the United States the ethical ideals of Spinoza is not an epoch-making event but it is an indication worthy of note. Drifting is an unconscious process, whether the drift be physical or mental. Signs along the shore that awaken the drifter to his approach towards the brink of a cataract or of a chaos are disconcerting, even alarming, but often vitally needful. Such a sign on the shore is the little placard posted up for all to see, telling of the aforesaid forthcoming quarterly under the patronage of Dr. Nicholas Roerich.

Why is it a timely warning to drifters? Well, that American thought is drifting, few will deny. In fact, there are not a few who are eager to proclaim the fact raucously as a matter of boast. The one glory of American thought is that it is not standing still. It may be going forward. (The optimist is sure of our progress.) It may be going backward. (Every now and then a historian or an archeologist digs up a fact or tile that shows our ideas to be not quite as recent as yesterday evening's paper.) It may be going round and round like a whirling dervish. (There is more than one sign that the passion for dance has got into our heads.) All this uncertainty as to whether we are going forward or back, zigzag or in circles, awakes the uneasy suspicion that we are just drifting; a most likely hypothesis and, if so, whither? There's where a sign, if no more than a poster advertising a publication enterprise, comes in handy; may come in vitally valuable if Niagara is ahead.

A quarterly magazine to promote in America the ethical ideals of Spinoza; get that idea. It supposes that a fair number of subscribers is likely. It also supposes that readers open to the said ideals will be found in considerable numbers and may be made to increase in an encouraging degree.

Now be it remarked at the outset that predisposed readers will not be found among orthodox Jews. Spinoza was excommunicated in 1656 with bell, book, and candle or whatever be the rabbinical equivalents. That is a long time ago. If any orthodox synagogue has since lifted the excommunication, the world has not heard the news.

Why could he not be reinstated? Because he identified God with the Universe. That is all. But it is enough. He said that the Most High was not any higher than the world He had created out of nothing: that He who told Moses that His Name was "I am who am" was not any more essential and self-existent a Being than the burning bush or the earth from which it sprang. That He who said "Be Light" and light was, was not preexistent to the light; not its First Cause; not its Creator. No Jew could stand for that. Annas and Caiphas and even the Sadducees would have rent their garments at the blasphemy. Much less can any Christian stand for it. Now what group of Americans can?

What ethical ideals can be founded on such theology or rather on such pantheology; for it is pantheism pure and simple we are facing now? What are the ethical ideals of pantheism? Ask India. You need not read "Mother India," which was written with a nose over the drains of that reeking land. Take India at its best as remade, in attempt if not in fact, by the greatest of all Indians, Gautama the Enlightened One. Read any concise and accurate statement of what Buddhism is and stands for and you will become one of the enlightened ones, too, but in a different sense.

What ethics can be built on pantheism? What distinction between right and wrong can you make in a system that identifies the Creator and the creation; that makes God, Moses, and the burning bush all one being? What sense of obligation can one of these have towards the other? Without obligation, what becomes of right and wrong? Without right and wrong, what becomes of your ethics? It becomes behaviorism pure and simple; or rather, it becomes a colossal and imperturbable self-conceit and worship of one's own will, dignified, of course, by the name of one's own ideals.

Now all this can be beautifully dressed up in Oriental terms and you may read of Darma, the Law to be followed; and of Karma, the departure therefrom to be atoned for or cleansed off in this or a subsequent existence, by good works or contemplation or revolving a prayer wheel, and so attaining Nirvana which is neither existence nor non-existence but reabsorption into the One-and-All. Isn't Nature wonderful?

Surely. But she is not God. And it all comes to this that you are a law unto yourself. This, the keen, shrewd mind of Emerson saw through clearly and stated, very cautiously not to say cannily, in his promotion of the old-fashioned Transcendentalism that shook the dry bones in old New England a hundred years ago.

What wild ideas were afloat in those dusty days and what wild schemes and wilder deeds they led to, would make disconcerting subjects of reading and research. Emerson and his less serene confreres had been rigidly trained at the ginghamed knees of old-fashioned New England dames and were thus practically predisposed to a decorous way of life, however emancipating might be the theories they afterwards developed and entertained. Emerson, while he uttered and propagated the fundamentals of Transcendentalism, disclaimed membership in that school and even dubbed it "the saturnalia or excess of faith." But he left behind him a considerable intellectual progeny, well predisposed to accept the ethics of pantheism, whether Buddha's or Spinoza's.

Now the present generation was not brought up at the knees of New England, or of anyone else, it seems. Rather its growth has been as Topsy's. On such soil to sow Emerson's doctrine of the infinitude of the private man; the idea that "a man contains all that is needful



to his government within himself"; that "the highest revelation is that God is in every man"; to say to it: "Go alone. Refuse the good models, even those which are sacred in the imagination of men. Cast conformity behind you, and acquaint men at first hand with Deity"; to sow these ideas on the soil of this frank and rank generation, is to sow dragons' teeth if not dynamite. Spinoza's ethics are inevitably in harmony with these ideas. For the ethics of pantheism are the ethics of a man who is a God to himself.

Now Spinoza, like Emerson, was a very quiet, good-neighborly sort of man. So was Mr. Brown of whom Bret Harte sings that "on several occasions he had cleaned out the town." Quiet men may be disquieting to areas larger than the Netherlands or New England. Spinoza's philosophy is pantheism out and out. When he says God

he means Nature. The two terms are convertible with him. Hence arises inevitably a nature worship and, for the more initiated, a naturalistic mysticism. Lovely things if you know a little about them. Less lovely if you know too much. For naturalistic mysticism, whether among the Eleusinian initiates or among the Shingon Buddhists, or midway between, has a very questionable reputation. It will not lift present-day America towards the heights.

If present-day America, as represented by the intelligentsia that subscribes to quarterly magazines, is drifting towards Spinoza's Ethics, it is drifting towards pantheism. Its progress, as indicated by that piece of paper on the shore, that publisher's poster, is progress backward, backward some twenty-five hundred years. It is backing into Buddhism.

## The Unchanging City

JOHN GIBBONS

NOW exactly where it was, I'd much rather not tell you. But take it that it was one of the famous English cities that most Americans who visit us make such a point of seeing. You come in batches in the summer and Fall to be conducted round the great minster with your guide books, and outside the ancient guildhall your charabancs hoot impatiently for their parties. Quite a lot of you must know the place. And the moment that I stepped out at the station, what you call the depot, I knew that I knew it myself quite well.

I was going, I remembered ever so distinctly, to have been Prime Minister of England. I was also going to have been Lord Chancellor. Furthermore I was to have married the young lady who danced so charmingly end but one from the left in the second row of the pantomime one year. For had I not spent one afternoon of a winter Sunday in walking up and down the crescent road behind the theater and marking out her initials (as given in the program) in the snow? And now I had Done None of These Things. What is more, even the very initials had in the course of forty years or so totally disappeared. It was an extraordinarily depressing evening.

It's odd as you walk round the queerly narrow streets of the old city to notice how everything has shrunk. There was the hall where once we used to have an Annual Parish High Tea, with very thick slices of cold ham and the rather thinnish curate—the Father Rector was always oddly busy elsewhere that night—rendering purely secular things like "Songs of Araby" with an air of abandoned gaiety. And between songs he would step down and almost compel stout and married lady parishioners to take more ham. Do you do it in New York, I wonder? Then once there was a conjurer and when an Intelligent Boy was wanted on the stage to be made an absolute fool of by having rabbits and gold fish and things produced from his hair and his nose, I was that Boy. Never in all the world was a hall as big or as brilliant. But when I looked for it one blustery January night forty years later it had

shrunk. A dreary little shed of a hall, tucked shamefacedly away behind some shabby shops, that was all that it was.

Then with alterations and improvements lots of the places seemed to have vanished altogether. Like the place where I once saw the Myriorama and the Battle of the Yalu River with any amount of bangings and real smoke. Something about Corea it was, and whenever the scenery stuck, a young lady in pink velvet knickerbockers came on and sang "Sweet Rosie O'Grady." Though what she had to do with the battle, being young I didn't then understand. But perhaps she was an Army Nurse or something. But anyway the place was gone now.

But the river was still there, and as it ran cold under the bridge and past the wharf behind the ancient Mansion House, I could still see the place where once we used to hire rowboats. There used to be an old man in charge of them. He always wanted to see your money first, and if it turned out that you hadn't any, then you didn't get a boat; an old man with an unpleasantly suspicious mind. The board was advertising motor boats now, and the old boatman must long ago have been rowed away across the Styx. But I was glad that at least the boat house was still there.

Then up a wider and very windy street you come quite suddenly upon the minster, and that was just the same as ever, a few half-centuries or so not affecting it at all. The vast bulk seemed to tower up into a darkness of infinity, and then as for a moment the moon broke through the wind-raced clouds, it all was changed and every minutest carving on the colossal building stood out silver clear. I stood there staring at the thing till a little shiver of cold brought me back again to life.

Out through the old city gates into the wider streets of the modern suburbs, and every now and then I'd come upon a house with some memory to it or a brass plate with some name that I knew. So-and-So that I used to kick had turned into a prosperous doctor or lawyer or

bank manager. And now he'd get paid a salary for rejecting the cheques of such as me.

With the furthest suburb of all where the veriest outskirts of the old city faded away into the fields of the county I turned dispirited into a shabby little inn, and through its draughty passage bar and into the stuffy room behind with its half dozen regular customers sitting smoking round the English country fire. Depressingly enough, it was a funeral that they were discussing, and by a miracle of fortuitous chance I remembered back through all the years the name of the man who was dead. And So-and-So, I suddenly said, he must of course be dead too? Then as they stared bovinely at the stranger the silence broke and "No," they said. For that one wasn't dead, but there he sat indeed, my neighbor in the smoke-room chair next to my own.

But as I turned to look, I didn't know him. For the one that I remembered was a hale and hearty man in the middle thirties, red of face and husky of voice and always with a genial joke for a youngster. But this was an old, old man, deaf and almost in his dotage, such a one as perhaps a married grand-daughter might let out for an hour in early evening to take his half-glass and pretend again that he was young. And even as I waited, the woman came, and carefully wrapping a scarf round his shrivelled neck, led him away quaveringly and querulously protestant as to what it might all be about. But I had made a mistake, I apologized to the company. The name I meant was something else. It didn't matter who I was. A stranger, I only fancied that I'd been there before. Let me pay for anyone who wanted anything and begone. For in an inn is little room for memories.

Back again round the edge of the city and I was at another place that I remembered. Or was it once more that I only dreamed that I remembered? But it was a great and famous school, and as standing by its lodge I listened, I seemed to be hearing the shouts of lads at play. But I was wrong again, for as I hearkened carefully it was only the empty wind as it rustled its way through the barren branches of the winter trees. Ever so cold that wind was, and as I stood there, I shivered. Then as the lodge door opened and from the lighted warmth inside there stepped out somebody, as if by instinct I withdrew myself deeper into the shadows and so a moment later turned away.

I know of course that at fifty it is ever so silly and even impossible, except that it happened. And as I hurried down the most deserted lanes that I could find, keeping always carefully on the darker side and away from the old-fashioned gas lamp-posts, I surprised myself by finding that I was almost weeping. And let the Dead Bury their Dead, I thought bitterly, those ghosts of the Might-Have-Been fade back to the limbo where such phantoms belong. I'd been a fool ever to come. By tomorrow's first train I'd be away again to the world that I lived in. Let's hurry back now to the hotel, with light and life and a barful of good fellows and some funny stories and no regrets. And I paced out with a speed that was almost savage.

Back in the main street they were queueing up for the

movies, and for the minute I thought of joining the crowd. After all, one can't spend all the night in the barroom and for all my wanderings it was early yet. Then as I glanced at the flaring placards it was a picture that I'd seen before and simply couldn't face again. I must go on further.

Through the gate of the ancient inner city it was quiet again now and pretty nearly dark. Except for the Catholic church, almost dwarfed as it shrank back under the shadow of the vast black Cathedral. But the little place was lighted up and a tiny trickle of people was passing in. I might as well join them, I thought; at least it would pass the time as well as anywhere else. And bitterly half-laughing to myself, I hurried in before I could change my mind. Back in good old London Town the Boys would have stared at my choice. But I ignored the thought of them.

I knew the place quite well, of course. With the seat where my father and mother and the lad used to sit. Only I daren't go up there, but knelt at the back near the door. It was Benediction that they were beginning, but for the week-day handful of people only a few of the lights were on and the rear of the church was almost dark. As alone there in the shadows I stared around, it all came back to me. The Lady altar and there'd been a curious crack in the reredos thing behind the image. That crack was still there. And the stations and everything, I knew every line of it all. But there was one brass plate on the wall that was new to me; the old Provost, that would be. And once he had said how proud some day he was going to be of me. Then with the Litany of Loreto in the middle of the service the organ struck up just above my head. A bit surprising, that, because I hadn't thought that there'd be any music on a week night. But perhaps the organist had come in late. And it was the very same tune that I'd been fond of forty years before and that somehow I never seemed to have heard since. With one verse simply thundering out, and then the next one very low. And before I knew where I was, I was crying properly now like a child. Only somehow not a bit ashamed about it all.

Ten minutes later and the handful of people were filing out. One or two of them looked a trifle curiously at me behind my pillar, I thought, but nobody took any notice. Then as a minute or so later still feeling somehow ever so much better now, I stood up, there behind me in the shadow was the priest.

He wouldn't interrupt me, he said courteously, but wasn't I, was it possible that, in short, wasn't I myself? For he knew me quite well after all the years, and was ever so glad, he kept saying, to see me again. What is more, I really believe that he was glad. And as I glanced round the place once more before we left for the presbytery, it struck me oddly for the moment about even the image above that Lady altar. By some trick of lighting, no doubt, it seemed that She was fairly radiant with happiness.

It's funny, you know, but I'm ever so pleased that I had the happy thought of going back again to that city. And to its little church.



## A Catholic Pan-American Society

EDWIN RYAN, PH.D.

**L**AST July at Cliff Haven, N. Y., the writer, not without some misgiving, set before the people at the Catholic Summer School the desirability of greater inter-communion between the Catholics of the Western Hemisphere. He feared the subject would attract only a few; he was agreeably surprised to find so many people interested that he had to repeat his whole course of five lectures.

This event showed that the Catholics of the United States are becoming increasingly aware of the need for uniting with their fellow-Catholics in the Latin portions of the Western Hemisphere, and out of this conviction, if the movement for co-operation is properly directed, great good will surely issue. For the purpose of the talks was not purely academic, it was not merely to present interesting pictures of Latin-American countries and customs, but something much more valuable than this. The time has long since arrived when the 20,000,000 Catholics of the United States should join with the many more millions of Catholics south of the Rio Grande to make their influence felt, so that those elements which from time to time attempt to hinder the work of the Church shall not have so free a hand as they have hitherto enjoyed.

The moral force of the "Catholic Pan-American Society" which was proposed at Cliff Haven would be too great to be ignored by Reds, Communists, and other anti-Christians who would like to see the Church pass out of existence. Moreover, such a society would benefit Catholics themselves, since the very consciousness of their importance, numerical and cultural, would serve to intensify the Catholic feeling of the members and to steady many a waverer.

At the present stage the plans cannot advance much beyond those for its formation. The first step will be to find the Catholics in both continents who are sufficiently interested to initiate such an organization. The basis for this group already exists in those Catholic high schools, colleges, universities, and seminaries which are conducting courses in Latin-American history, Spanish and Portuguese literature, etc. There are many such institutions, and there will soon be more. During the coming autumn an attempt will be made to communicate with those Catholic educational institutions in the United States, Canada, and Newfoundland that already possess or are about to introduce Latin-American studies with a view to securing from each a representative to attend a meeting in the spring, and these representatives will serve to constitute the initial membership of the Society.

Once a definite concrete organization exists the task of increasing the numbers of its adherents will be fairly simple. In the meantime efforts will be made to secure similar groups among the Latin-Americans. There the difficulty of meeting will be considerable, owing to distance and inconvenience of travel, but at least national organizations in the respective countries can be formed,

which can communicate with one another and with the groups in North America. The great point is to create interest and by crystallizing that interest into tangible form to arouse a consciousness of the strength latent in the enormous body of Catholics from Alaska to Tierra del Fuego.

When, after a few years, the Catholic Pan-American Society will have grown to the needed size, the First Catholic Pan-American Congress can be held. The spectacle of thousands of Catholics, representing the countries of North America, Central America, and South America, gathered in one of the great cities of the Western Hemisphere to assist as a body at Mass, to hear sermons in Spanish, Portuguese, French and English, to be addressed by Catholic laymen and laywomen expounding the Church's teaching on the moot questions of the day—in short, to proclaim to all mankind the power of God's Church in this part of the world—would be far more than an impressively dramatic gesture. It would be an influence of incalculable weight, a potent means for cementing that brotherly intercourse which is so much desired by sincere and honest persons in all the American countries.

What Catholicism can accomplish toward international good will is brought home vividly to everyone contemplating the famous statue of Christ which stands on the boundary between Argentina and Chile. When those two countries were on the verge of war, when plans of invasion had been worked out and their armies and navies were awaiting the word of command to begin hostilities, the Catholic Faith, which the two peoples held in common, triumphed over national pride and jealousy, passions were appeased, and there was peace. And it is only the Catholic Church, a great supra-national body counting an army of faithful followers from all lands, that can accomplish such a miracle. The numerous efforts toward stimulating friendliness among the nations of America, efforts that have secured the approval and the active co-operation not only of governments but of earnest individuals as well, are worthy of all encouragement; but none of them can hope for lasting success without recognizing in a practical manner that in our community of Faith with the Latin-Americans we Catholics of the United States possess a means of approach far more effective than any other.

Good-will flights, fostering of cultural relations, and similar expedients, are good in themselves and should be supported, but their permanent success depends on the extent to which they are linked in the Latin-American mind with the consciousness that back of every friendly move on the part of "The Colossus of the North" stands a united group of 20,000,000 Catholics to whom Yankee imperialism, whether that danger be real or imaginary, is every bit as repugnant as it can possibly be to their fellow-Catholics from Mexico to Patagonia. Catholicism is the only bond that can permanently link the two Americas.

In the course of realizing the purpose of "The Catholic

Pan-American Society" there are many details that will require patient working-out. Provision will have to be made for the interchange of students and teachers between the universities of Latin America and the Catholic educational institutions of North America; our people must become acquainted with the Catholic periodicals of Latin America, such as *A Ordem* of Rio de Janeiro, *Criterio* of Buenos Aires, and *La Revista Católica* of Santiago de Chile; Catholic activities, social and other, of each part of the hemisphere, must be presented to the knowledge of the American Catholic body as a whole. But above all, Catholic Pan-Americanism, if it is to be truly Catholic and not the mere expression of individual enthusiasm, must

have the whole-hearted support of the ecclesiastical authorities.

That this support will not be wanting, signs have been already vouchsafed, so that the outlook in this direction is distinctly encouraging. God grant that in the not very distant future we may see a Catholic Pan-American Society, which, transcending the frontiers of race, language, political organization, and all those other differences that tend to divide mankind into mutually suspicious and hostile groups, will be able to function as a unifying force, employing the Catholic Faith to weld into one those nations of America the importance of which in the centuries to come baffles prediction.

## Fiesta in Los Angeles

AUGUSTINE C. MURRAY

THE since famous California sun was just beginning to take its first peek of the day at the distant Pacific, when a small cavalcade consisting of Franciscan Padres, Spanish soldiery and a small group of settlers set out from the little Mission of San Gabriel to found a little pueblo on the banks of the Rio de Portiuncula, now known as the Los Angeles River. The Franciscans did not generally found towns but missions, for they did not come to colonize but to convert the Indians. But in order to reach the heart of the degraded natives, they had to secure for him material prosperity.

So we find this little colorful band setting out under the personal leadership of the Spanish Governor, Felipe de Neve. He was followed by a small detachment of Spanish soldiers bearing the flag of Spain at their head. A group of settlers consisting of forty-four persons, came next in line. The rear section of this train was formed by the Franciscans, accompanied by their Indian acolytes, carrying a large banner of the Blessed Virgin. It was a colorful procession and small, but it was to do important work.

The procession moved slowly along the primitive trail over what we now call the Valley Boulevard. The lumbering carts of the settlers impeded its progress. The journey was long and tedious, over eleven miles of rough country had to be traversed: which was no mean journey in those days. Arrived at the little clearing, which was to form the plaza of the new town, the cavalcade went around it slowly and impressively. This ceremony was not without spectators. Indians from Yang-na, who had assembled to witness the event, were gazing curiously at the strange proceedings. Others, less courageous, were peering from behind trees and underbrush, wondering what this was to portend for them.

When this simple procession came to a halt, after having made the circuit of the plaza, the Padres opened the formal ceremonies with prayer, asking God's blessing upon this new pueblo which was to be the center from which the glad tidings of the true Gospel were to be carried to the neglected Indians. The Governor then gave a speech, which has not been preserved for us. This

was followed by another prayer and Benediction was given. The pueblo was placed under the patronage of the Blessed Virgin, under the title of *Nuestra Señora, Reina de Los Angeles de La Portiuncula*, Our Lady, Queen of the Angels of Portiuncula. This was the simple beginning of that great city of the West, Los Angeles, which was founded September 4, 1781.

Simple as was the ceremony—true to Franciscan tradition, yet the founding of Los Angeles was perhaps more impressive and formal than the founding of any other American city. The settlers had been recruited from the Spanish-Indian population of Sonora, Mexico, long under the care of the Franciscan missionaries. From the records, we find that the first settlers were a heterogeneous mass, consisting of two Spaniards, one mestizo, two negroes, eight mulattoes, and nine Mexican Indians. Their children were of a mixture difficult to classify. These were the "first families" of Los Angeles. From its very beginning this city has been and remains a melting pot.

The beginnings of Los Angeles then were Catholic, and to be more specific, Franciscan. The beginning of the whole State of California was Catholic and Franciscan. For was it not discovered by Juan Rodriguez Cabrillo, a Portuguese, fifty years after the discovery of America? Did not the great Catholic sailor, Sebastian Viscaino, visit it in 1602, and have the first Mass said in what is now Monterey? Was not the voice of the Catholic Franciscan priests, the only one which was heard in these parts for more than seventy years after the founding of the city? Is not the train schedule between San Francisco and the Mexican border a veritable Litany of Saints? These facts speak for the Catholic tradition of California and Los Angeles. It is fitting then, that the celebration which commemorates the founding of this, the largest city of California, should have for its high point the climax, a demonstration of Catholicism which has only been surpassed in these United States by the Eucharistic Congress of Chicago.

Let us shift the scenes. One hundred and fifty years have passed. The little plaza of the banks of the Rio de Portiuncula has grown into a metropolis with a popula-



tion of one and a quarter million souls. Junipero Serra's prophecy has come true. "They will come," he said. And they did come. The spiritual needs attended to at first by the missionaries of San Gabriel are now furthered by a band of 500 priests. The little pueblo has changed flags three times. First the yellow, white and red of Spain was changed for the red, white and green of Mexico. Then in turn come the Bear Flag of the independent Republic of California. Finally the Stars and Stripes are proudly waving now for many years over this city. The gold rush of '49 left its imprint upon it. Now this metropolis is celebrating the one hundred and fiftieth anniversary of its foundation. It has arranged a fiesta to commemorate the event. Everything is arranged on a big scale: parades vie with rodeos, in which over 2,000 horses take part; air and fleet maneuvers demonstrate the advancement of modern science; the motion-picture industry presents its dazzling light parade. Each day's celebration presents some phase of progress which this wonder city of the West has made. Yet, to say that the Pontifical High Mass celebrated by His Excellency, the Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, in the Olympic Stadium on Sunday, September 6, was the climax of this gigantic celebration, would only be concurring with the opinion of the 105,000 persons who attended this demonstration of Catholic Faith. It demonstrated progress in its highest phase—advancement of the Kingdom of God upon earth.

The sun had almost reached its zenith, when the ceremonies started. The procession consisting of the regular and secular clergy arranged in order of precedence, came up the center of the field within the stadium and flanked the sides of the beautiful altar erected for the occasion. Then came the twenty visiting Bishops and their chaplains, followed by two Archbishops and their guards of honor. The Papal Delegate with his assistants brought up the rear of the procession. It was a grand sight and one not easily to be forgotten. The uniformed Fourth Degree Knights of Columbus acted as guards of honor, and John McCormack, Papal Knight, acted as guard of honor to the Archbishops. Holy Name banners and American flags added to the color of the procession.

The Papal Delegate came to the High Altar and Mass began. A trained choir of Franciscans from the Mission at Santa Barbara sang the Proper of the Mass. A mixed choir of trained singers sang Orlando Lasso's Mass, the first time this Mass was sung in the United States. Solemnly and with devotion the Mass continued. Looking out upon that vast congregation, I was really and truly thrilled. All nations were there represented. Every race under the sun was here paying tribute and honor to the Eucharistic Lord. The Epistle and Gospel were sung. The solemn notes of the Gregorian rendition were carried by specially arranged microphones to the furthest ends of the Stadium, nearly half a mile away. The latest inventions were all used and adapted to do homage to Him from whom all good gifts come.

After the Gospel, Archbishop Hanna of San Francisco gave a very learned discourse. *In omnem terram exivit sonus eorum*. Throughout all the earth their voice went

forth! He chose this text to show that the Church has sent her sons to every corner of the earth to preach the true Gospel of Christ and to carry and implant in the hearts of all nations that culture which can only come from Christian principles. He extolled the civilizing work of the brown-robed followers of the Poor Man from Assisi. Wherever they carry the Gospel they also carry with them civilization.

Surely St. Francis must have smiled upon this gathering of the Princes and priests of the Church and the thousands of laymen who gathered to commemorate a work which had been begun and fostered by his sons.

The Credo was intoned. The vast throng stood to declare their faith in God and His eternal truths. At the Offertory, that grandest of singers, our own John McCormack, sang "Panis Angelicus" as only John could sing it. The solemn moment of Consecration arrived. The Eucharistic Lord was raised on high. The thousands of that immense congregation stood to adore their Lord and God.

The Mass proceeded. The "Pater Noster" sent up the petitions of the praying thousands to call down God's grace and blessing for the future of this wonder city of the West. Through the Communion, the last Blessing, and Gospel, absolute silence was preserved by all. At this point, the banners of the Holy Name Society were blessed by the Most Rev. John Cantwell, Bishop of Los Angeles. Slowly and solemnly the procession formed again and wound its way out of the Stadium. The greatest demonstration of Catholicism on the Pacific Coast had come to an end and become history.

After an affair of this proportion, one is apt to be given over to musing. Here we had twenty-century-old ritual presented in a twentieth-century frame, with a background reminding us of the great arenas of ancient Rome. And we commemorated an event which took place but 150 years ago! How the Church of God toys with time! And why? Because she deals in eternal values and her sphere of activity is not confined to the narrow stretches of time but reaches over into eternity. Man will go on celebrating anniversaries, and rightly so, because they signify for him milestones on the road of human endeavor, but the Church of Christ goes on blending, today as she did 150 years ago, yes, as she did 1,900 years ago, time with eternity.

#### PINE TREE SHADE

No shade like pine tree shade, cool, rich and deep.

This is not darkness but withholding light,

Pure silence, restful calm, untouched delight,

Dawn quiet and the ease of long earned sleep.

Here we will stop awhile. The world will keep.

No stir, no hurry here. The far off flight

Of one lone bird above the airy height

Of the topmost pine is soundless in its sweep.

No shade like pine tree shade. The lacy willow

Traces a weaving pattern on the grass,

The trembling maples flood the leafy glade

With tides of light. But here is a green pillow

Under the pines in this cool canyon pass.

Here we can rest. No shade like pine tree shade.

CHARLES PHILLIPS.

## Economics

### Gold Is Not to Blame

GERHARD HIRSCHFELD

THE recent German crisis was precipitated through lack of confidence. Foreign short-term credits were withdrawn in great number. A substantial portion of these credits was based on gold value, so as to insure the lender against the possibility of another Reichsmark inflation. In the first three weeks of June, the German Reichsbank paid out \$230,000,000 in gold. Its reserves of the precious metal diminished rapidly and to such extent that the stability of the nation's paper currency was threatened.

The papers said: gold was the culprit.

The British Empire is incomparably richer and more resourceful than Germany. Yet, lack of confidence resulted in the withdrawal of many millions of gold pounds. In the eight weeks, ending with September 15, the Bank of England gave up more than \$200,000,000 in gold for export. The shrinkage of British gold stocks and, with it, the shrinkage of confidence abroad in the Gibraltar-like strength of the sterling pound, was much more of a crisis than either the much-discussed budget deficit, the unemployment "dole," or even both combined, as recent events have shown.

In the public opinion, gold did it.

What, then, has gold to do with the stability of the German, the British currency? What is its purpose, and what its effect? To be sure, gold is a precious metal which you can buy today in the United States at the rate of \$20 or thereabouts per ounce of pure gold. This price is subject to the law of supply and demand as is the price of any other commodity. If, tomorrow, gold is discovered in Siberia or Alaska, the price will come down. If, on the other hand, China decides to change from a silver to a gold standard, she will be in the market for a considerable amount of gold, the price of which will then go up.

If one looks around in this world, one finds many things that are considered values. There is wheat and cotton, there are live stock and property, personal belongings and so on, all of which is wealth which is measured in a very definite way. So we measure milk in quarts, sugar in pounds, coal in tons, land in acres, wheat in bushels. But if we want to exchange one against the other, we need a common denominator or a value which is common to all of these commodities. As it is one of the rarest of commodities, gold is accepted as a common yardstick.

Values can be something else but goods, namely services. If I work for a manufacturer eight hours a day, this service is worth so much per hour. Here, again, gold value has been introduced as the standard measure. If the brakes of your Buick need adjustment and you have them fixed by your garage man, you pay him one dollar; that is "service." When he goes out and buys himself a necktie for this same dollar; that is "commodity." Both stand for a definite value which is also duly expressed in the common gold standard.

This standard is applied to every single business transaction whether it is effected in the "five and ten" or in a coal mine, in railroads, offices, factories or cafeterias. If you make fifty cents an hour, two hours are worth, say, three pairs of decent socks. If you make \$10 a day, one working week is worth the monthly rent of your apartment, and so ad infinitum.

And so it is with nations. In normal times, one dollar buys in Germany goods valued at four marks and twenty pfennig. Or \$4.86 bought in Great Britain the equivalent of one sterling pound. The nations which put their monetary system on the gold standard, agreed to the principle that their gold currency should contain a certain number of grains of fine gold, according to the respective buying power.

One gold dollar, for instance, contains 23.22 grains of fine gold. The British sterling pound contains 113 grains of fine gold. If 23.22 are divided into 113, we obtain the figure of 4.8665 which is par of exchange between the currencies of the two countries. The same is true of the relation between the dollar on one side and the German mark, the Italian lira, the French franc, the Spanish peseta, and many other gold currencies, on the other side.

By reason of its limited supply and also in consideration of its bulkiness and unwieldiness gold is, especially since the War, mainly accumulated in the vaults of the banks and used as a guarantee for the stability of paper currency rather than for actual circulation. There is some gold, of course, used for purposes of art, science, etc., but this has nothing to do with the "gold problem" and may as well be left out of consideration.

The central banks in each country (the Federal Reserve System in the United States, the Reichsbank, the Bank of England, the Banque de France, and others) are authorized to issue a certain amount of paper currency on the basis of a certain stock in gold bullion. A country's currency, we say, is "stabilized" if thirty per cent of the paper money in circulation is covered by gold holdings. This is the accepted standard. In other words, paper money is based on gold to thirty per cent only, and on confidence to the extent of not less than seventy per cent. Apparently, the latter is by far more important than the former. In Great Britain and Germany there was ample gold coverage; the currency fell with the loss of confidence at home and abroad.

It becomes clear, therefore, that gold holdings justify the issuance of paper money. Before the War, the gold reserves of thirty-six nations amounted to \$5,250,000,000. In June, 1930, these same nations showed gold reserves of \$10,500,000,000 or just twice as much. The gold flew from Germany to France (and part of it again to the United States) in form of reparations. More gold emigrated from most nations that took part in the War on the side of the Allies, and immigrated into the United States in form of war debts.

The United States, today, holds more than forty-five per cent, France twenty-five per cent of the world's monetary gold. What has happened? The United States, on the strength of its immense gold hoarding, issued through its bankers, brokers, and financiers tremendous



sums of commercial credits (which, in this connection, might be taken as the equivalent of paper money). Back in 1929, this led to the greatest credit inflation ever known and was, in a large measure, responsible for the Wall Street crash. You could buy shares valued at thousands of dollars with the meager deposit of a couple of hundred dollars.

France, again on the strength of her large gold reserves, was in a position to issue large credits (this time, government loans) to many nations in Europe and South-America. Indeed, she has become, next to the United States, the greatest financier in the world.

Let us look at the other side of the fence. Germany had to pay large amounts of gold in reparations, since she could not pay all in goods. Impoverished as she was, after the War and the subsequent period of inflation, she could manage to pay out gold only because she obtained large gold loans from the United States. The recent depression, however, has shown how scarce her gold holdings are. Quite naturally, she was not able to issue the paper credits her trade and industry needed. Commercial credits became insufficient and, therefore, dear. And while German factories tried desperately to turn out goods in order to obtain funds, there was not sufficient money ready to buy them. With more goods than buyers, prices fell rapidly.

Here we have the very important principle that the scarcity of gold leads to limited credits and, in the end, to low prices. If we turn the spear around and point it to the United States, we see (back in 1923 right down to 1928, for instance) a very large gold supply; credits were cheap and plentiful. Everybody had money, everybody could buy and did buy. In fact, there was so much demand that it outweighed production. With more buyers than goods, prices went up.

Today, there is even more gold in the United States than ever before. Credits should be cheap. Well, they are cheap. But the people do not get them any longer. The vaults are filled with "frozen" credits. Lack of confidence prevents the bankers from extending these cheap credits to the people. But go to a bank, offer the three-fold security on which it insists, and you will get money more cheaply than at any time before.

If you understand this twofold principle: gold cheap and plentiful, commodity prices high; gold scarce and dear, commodity prices low; then you have a good conception of the nonsense of the gold theory. While paper money and credits depend on the gold holdings, the nations are absolutely free to throw the gold back and forth. Credits suffer, prices rise and fall. One nation almost suffocates under the load of yellow metal, the other hardly has enough to protect the currency.

The United States alone increased its gold holdings, since the War, some 180 per cent. Most of the European nations, with sad eyes, saw their holdings shrink to a more or less alarming extent. But, worst of all, not even gold holding can assure anything like prosperity or even stability (whereas lack of gold surely means trouble for the nation that has accepted the gold standard). Look at this tabulation showing gold reserves, money circula-

tion and coverage, and picture for yourself the incongruity involved:

February, 1931	Gold Reserves	Money Circulation	Coverage
United States .....	\$4,600,000,000	\$4,570,000,000	101%
France .....	2,190,000,000	3,050,000,000	72
Great Britain.....	690,000,000	1,800,000,000	38
Germany .....	560,000,000	1,320,000,000	42
Spain .....	466,000,000	476,000,000	98
Argentina (1929) ...	445,000,000	530,000,000	85
Italy .....	280,000,000	900,000,000	31

What does this prove? Nothing at all!

The great British Empire so much more powerful, resourceful than Germany, has not much more gold than the latter; in gold coverage, it is even behind. Does Spain enjoy prosperity and all the benefits of credit expansion, of stabilized currency and so on? By no means; and yet, her gold coverage is almost 100 per cent. The Argentinian currency should be blossoming like a German apple tree after a rainy April, with eighty-five per cent gold coverage. The fact is, it is not on safe and reliable ground at all. The United States has more gold in her cellars than money in circulation; yet, we are right in the midst of a serious depression, of unemployment, of credit shortage, overproduction, and the like.

It is not hard to see, then, that gold reserves play a small part, indeed, in modern economics. Gold holdings are not a reliable yardstick with which to measure the soundness of currencies or on which to prove the health or malady of industries, of credits, of employment, etc. Furthermore, the gold standard is in reality no fixed standard; it becomes dearer with the shrinking supply and gets cheaper with the discovery of new gold mines.

The theory of financial security derived from gold holdings is somewhat antique because it is handed down to us from the times when people believed in the secure hiding of treasures. Five centuries ago, a man's wealth was not rated in Dun's or Bradstreet's but it was definitely stored in cellars and chests, in treasuries, coffers, and strong boxes. This system appears to be an ill device for our modern system of credit rating, of earning power, of savings banks, and of this whole complex structure of production, distribution, and consumption.

Briefly, a solution of the "gold problem" is indicated along the following lines:

An international standard could be ascertained from data of industrial production and of earnings, of money circulation, of the credit situation, and similar economic "key points." From the definite laws governing these trends, a definite measure could be evolved.

Or, if the gold standard is to be maintained, steps could be taken to prevent arbitrary shifting of gold. Gold reserves could be trusted with the "Bank for International Settlements," and international credits and debits would take the place of gold shipments.

The clearings of central banks could be systematically developed and therefrom an international monetary standard arrived at.

Finally, gold reserves could be reduced considerably, with greater, worldwide credit instruments replacing international competition for gold supremacy.

But all these measures presuppose international co-operation to a far greater extent than is true of today. The problem is international in scope and in nature.

## Education

### Our Law Schools

WILLIAM P. MOYLES, LL.M.

**L**AW, whether of God or man, of State or home, has occupied the minds of men through the centuries in varying degree dependent on necessity or desire. The silent pages of history offer the testimony of the law-ridden as well as the lawless. But whether in the abstract, scientific sense, or in a particular applied branch, law continually raises some problem which becomes the keystone of some crisis or controversy.

At present, our system of civil law is the object of the maledictions of the laity, of the investigative genius of the reformer, of the vivisection and revision of the legislator, and of the satire and vilification of the press. The complaint is levied not only at the subjective body and content of the law, but more particularly at its ministration through the courts and lawyers. Arraignment of the lawyer necessarily connotes consideration of his progenitor, the law student, and his *sine qua non*, the law school. Law schools and the methodology of law study have attracted much recent popular attention through efforts, sometimes honest, but often misguided, to regulate, to change, to standardize, indeed, even to eliminate.

Perhaps in no period in history has the study of law attracted more neophytes than in this generation. People of both sexes, from all classes and walks of life, are entering the profession, dominated by motives as diverse as the types they represent. The extent of the growth is made startlingly apparent when recourse is had to statistics. A census of law schools of the countries in 1920 revealed 178 recognized schools with a total enrolled student body of 45,361. It listed 18,473 lawyers in New York State, of whom 11,499 practised in New York City. More illuminating is the enrollment in the ten law schools of New York State in 1926. There were 10,211 in the entire State, and of this number 9,363 attended schools in New York City. One school had a registration of over 2,300. The law student as often intends his legal education as a business or social asset, as the basis of entrance into the practice of the law. Our complex industrial and social development, with its intricate problems and varying demands, calls for a degree of educational cultivation in the individual that is effectively enhanced by a knowledge of our civil law and its practical application.

Recent suggestions for stemming the tide of mass infiltration into the law schools, and for the moral and intellectual uplift of the present and future bar, have been as heterogeneous as their sponsors. A limited number of carefully selected entrants, increased scholarship entrance requirements, exhaustive research into character and fitness, broader cultural background, a longer period of actual apprenticeship, and more difficult bar examinations, are some of the advocated panaceas. All are aimed in some measure as palliatives for the alleged moral and mental bankruptcy of the bar and of the students, predicated on recent disclosures of improper and illegal practices. While some or all of these suggested improve-

ments may have collateral value, none reaches the primary and fundamental ulcer that must be removed to guarantee any permanent and general success in a program of progress. The fundamental cause of existing difficulty is the law school itself, its theory of jurisprudence and its curriculum.

As the student of the law is an apostle of the creed he is taught, the law school is the fountain of his dogma. From the law school he receives first concepts of the law as applied to the moral, political, and sociological problems that created it. He is drilled not only in the substantive content of the existing body of the law, its rules, its axioms, its precedents, its statutes, its decided cases, but also in the theory, the philosophy, and the morality of the law, its source and application. Accordingly the school of jurisprudence accepted and inculcated by the law school becomes the school of jurisprudence of the student.

Broadly considered, jurisprudence as taught in the law schools of the country, falls into two classes. The theory of jurisprudence most generally accredited in non-sectarian law schools is sociological, pragmatic, and materialistic. Its guiding genius is Dean Pound of Harvard Law School. The other theory of jurisprudence is the ethical. Its proponents are found mostly in the Catholic law schools. The two systems are divergent, and in the difference lies the answer to the present conditions in schools and at the bar.

The sociological school is totally pragmatic. The practical effects of a given law and the way it works are the sole available criteria for its truth and its soundness. Fundamental principles of right and wrong, ethical concepts and a sanction that is above the material, have no place in this system. It concerns itself with giving the people what they want, and success is the vindication of the experiment.

The ethical school, as the name implies, is the direct opposite. It is based on an appreciation of the spiritual, an acceptance of a Divine sanction, of natural law, of moral responsibility, and fundamental principles of morality.

Since most of our schools adopt the first method, an application of it will illustrate effectively how it is responsible for any existing moral and mental bankruptcy of the bar and the law student.

The sociological pragmatic school by acceptance as its dogma of the rule that the yardstick of success is the sole measure of value, totally disregards and rejects the theory of natural rights, and of moral responsibility to a Supreme Being. Accordingly it is directly opposed to the political catechism of our country. The Constitution, in itself and in the person of its framers, recognized a Supreme Being. It was drawn to protect inalienable rights, which emanated from a source other than human. It established a government that was to secure and foster, *not to create*, those rights which antedated government and came from God.

As the theory is opposed to the letter and spirit of our Constitution and institutions, so is it unalterably at variance with the theory of moral responsibility. It fails to transcend the material, and to recognize that a law or an action is intrinsically right or wrong, and that Divine justice will punish or reward.



This doctrine is most generally taught in our law schools, save those under Catholic auspices. As the student receives the doctrine he will apply it. When applied practically, the results are simple to foresee. The sole check on action is success. In the parlance of the street, "if you get away with it, it's a good law." Any school boy can conjure up the results that follow in the intricate relationship of the lawyer with the rights, liberties and possessions of the client. Nor can we overlook the effect on marriage and our law of domestic relations.

It is submitted that the Catholic law schools have a very real vindication for their existence, and a very solemn and important duty to perform. An intelligent appreciation of the motive for their foundation and necessity for their continuance is the most certain assurance of their success and their growth. Through them and their leaders can the only corrective measure be applied, and the bar and student lawyer made appreciative of sound moral, ethical, political, unjurisprudential doctrine.

#### SCULPTURED MADONNA

Gently, lest I chip or break you,  
From your accustomed niche I take you,  
To lave your tranquil, carven brow,  
That is not wholly stainless now;  
Diligently to erase the streaks  
That have coursed down your marble cheeks;  
To restore you, white and clean,  
Natively spotless and serene.  
With greatest care I scour and dry:  
Need you then seem to shrink and sigh?  
Never fear that in your eyes,  
Watching me in mild surprise,  
I shall set a pearly tear,  
By leaving any soap-suds smear!  
I will not injure you, nor trail  
A fold of your chiseled gown or veil . . .  
Yet, bearing you intact, again,  
Safe to your shrine, I breathe *Amen*.

MARY DEHEY.

#### TO MY DAUGHTER ELIZABETH

From wells of wonder in your quiet eyes  
Clearer than dawn, and pure as resolute,  
There flashed but now a gleam of swift surprise  
Although your unrebuking lips were mute.

Waiting upon the threshold of the world,  
Whence runs life's highway into lands unknown,  
To signal forth with battle-flag unfurled  
The bannered cohorts that are youth's alone;

Your ardent gaze bent on the blue-rimmed hills  
Empurpling distance with their wide-flung line,  
How can you see what pack of human ills  
Courses along the foot-path that is mine?

Yet judge me not disfigured by these scars  
Of wounds dealt cunningly from ambushade,  
My harried pathway leads me to the stars,  
Time's bludgeonings but deal my accolade.

Nor doubt that I shall climb like you those steep  
Mysterious mountains, fortress-holds of truth,  
Where weary victors rest and warriors sleep  
Beneath the banners of unvanquished youth.

AMY BROOKS MAGINNIS.

#### With Scrip and Staff

FOR some time the Pilgrim has received no communication from "the most progressive man in the world," David Sherman Beach, Inventor. The present turmoil ought to have produced from him a plan equal to that by which he proposed in 1928 to save America for progress and Protestantism. All the State legislatures were to be abolished, and the country governed by ninety-six Senators and ninety-six Directors—all appointed by David Sherman Beach, and all of them Methodist ministers. He would select also sixty Cabinet officers. I must say these appointments showed ingenuity; and if they were in effect today, it would be worth our while to see them fulfil their jobs. For instance:

Couzens, James, Detroit, Mich. Secretary of Trolley Lines and Equipments.

Capper, Arthur, Garnett, Kans. Secretary of Produce and Provisions.

Pepper, George W., Philadelphia, Pa. Secretary of Marriage and Divorce.

LaFollette, Jr., Robert, Primrose, Va. Secretary of all Questionnaires and Appointments.

Glass, A. Carter, Lynchburg, Va. Secretary of Indebtedness and Liquidations.

Stimson, Henry L., New York City. Secretary of Wills and Bequests.

Hearst, William Randolph, California. Secretary of League of Nations and Bonus.

The beauty of all these eccentric proposals is that they are not always much stranger than stuff taken seriously.

ASTROLOGY, for instance. I am waiting for our radio friend, Evangeline Adams—so eagerly listened to by thousands who shudder at "Catholic superstition"—to treat us to the astrological explanation of history. The life of some great soul, like Joan of Arc, would be meat for an astrologer, who would prove either that she was a star myth, or that she was controlled by the stars. The Duke d'Alençon, for instance, was really the planet Mars, and La Trémoille, her evil star, was probably Saturn in disguise. Scientists would groan at such bunk. But why is it less absurd than the couple of joke pages which appear in that most sober of British scientific periodicals, *Nature*, for August 22, 1931, undertaking to demonstrate that Joan's life was nothing but a Freudian obsession? According to this writer, "rational explanations of Joan's effect upon her time in terms of political motives and ecclesiastical theory can only solve half the problem. They leave the part played by superstition and hysteria wholly unsolved." And so we learn:

Goddesses or saints on one hand and demons or witches on the other are both, anthropologically and psychologically, aspects of the same idea. It is possible, as Miss Murray has argued, that Joan incarnated the goddess of a Dianic cult which had survived among the peasantry from neolithic times. But whether or not such a cult had actually survived, Joan was psychologically a demon to one party and a goddess to the other. Now, modern psychology has shown that these two ideas are projections of two aspects of the concept of the mother, one evil and terrifying, the other good and supremely helpful, which survive in the unconscious from earliest infancy.

Joan, therefore, was a witch to her enemies; and "to

her friends she was not only the creator of nationalism; she was a saint, perhaps a goddess, who could not fail." Nationalism, however, is but an expression of the Oedipus complex; France being the persecuted mother. As a virgin she resembled certain "mother goddesses" of antiquity. "It seems probable," however, that "to her own unconscious . . . she was not a woman at all, but a rebellious son." Hence she wore men's clothes not from any of the assigned reasons, but to carry out her complex of being a son destined to set his or her "mother" free. The voices, of course, "appear to be the projection of her own unconscious wishes"; yet "she had an intelligence of a high order, which must have helped to remove the doubts from those who might otherwise have thought her mad."

All this appears as a review of a serious historical book ("The Trial of Jeanne d'Arc," by W. P. Barrett), concerning which the (anonymous) reviewer says absolutely nothing. Mr. Barrett's reactions, happily, are not recorded. As for the theory, what is so freely asserted, without a ghost of a proof, may be as freely denied. History clearly shows, into the bargain, that Joan had no personal illusions of masculinity; on the contrary, she was a thorough woman and knew herself to be such. One of the bitterest griefs in her hour of agony was that she had no woman around her. Her companion men-at-arms would have pushed a halberd into the vitals of any wight who would suggest that she was a "Dianic goddess." I fear that graybeard *Nature's* own unconscious played him false on this occasion, and made him fancy he was a gamboling child again.

GRAYBEARD SHAW'S little mind gambol, to the effect that "not one of Joan's comrades, in village, court or camp . . . ever claimed that she was pretty" (in the preface to "St. Joan"); and his radio assertion: "It is an established fact that Joan wasn't beautiful," were called to order by Albert Bigelow Paine, in a letter to the *New York Times* of May 31, 1931. On the contrary, says Mr. Paine, "there is sworn testimony—much better than Mr. Shaw's unsupported statement—that she was not only attractive but beautiful, physically as well as spiritually." And he adds:

At Joan's second trial, the "Rehabilitation" as it is called, Jean d'Aulon, Joan's master of horse, who rode with her, fought by her side during her brief year of glory, and was captured with her at Compiègne, testified that she was a "young girl, beautiful and well formed" (*jeune fille, belle et bien formée*) . . .

The same testimony is offered by the brothers Gui and André de Laval, who rode to Selles-sur-Cher to offer their swords and their fortune to Joan in the cause of France; and wrote to their lady mother and their grandmother about their experiences.

The writer tells of meeting Joan, and of her warm welcome. Then he adds: "There seemed something wholly Divine in her manner and to see her and to hear her." Happily, he does not say that she was pretty. She was more than that—she was divine. A young man of twenty does not write of an unprepossessing girl, however exalted her mission, as "something wholly Divine" to see and hear.

This very text may have started "Miss Murray arguing" as to the goddess theory. But if it did, we can assure her and her Freudian follower that fifteenth-cen-

tury educated Frenchmen, young or old, made no confusion between persons and attributes when they used the word *Divine*.

BETTER judgment than that of Shaw was shown on August 30 by the Rev. Dr. Edward L. Curran when he told us over the radio, during the Catholic Hour, that neither the Pope nor the Bishops of the Catholic Church can be held responsible for the persecution and martyrdom of Joan of Arc. To quote his words, as given by the N. C. W. C. News Service:

In all these circumstances of English fury and French indifference, the Pope played no part. Little knowledge of what had happened reached Rome until the ashes of the Maid were united with the ashes of the fagots that consumed her. Twenty-four years later, at the instance of the Pope, a trial of rehabilitation was held at Paris. The activities of Pierre Cauchon and the judgment of the court were denounced as unjust. Joan was freed of all charges of heresy and witchcraft.

There is no witness to the truth like the fact of martyrdom. The Bengalese News Service, issued by the Fathers of the Holy Cross, quotes Bishop Crowley, of Dacca, India, in answer to the question: "Would Indian Catholics stand a persecution, and would they have the courage and strength to persevere even unto death rather than abandon the Faith?" His answer is of interest, in view of the censures passed on Christian missionaries by Mr. Gandhi, now visiting Great Britain, and his remarks on September 20 on the supreme power of the spirit:

To answer this question, which is as pertinent today as it was twenty years ago, the late Apostolic Delegate, Msgr. Saleski, wrote a volume entitled "The Martyrs of India." The record covers a period of close on 500 years (1320-1780). It is a great pity that Mr. Gandhi these days has not the leisure to read how the martyrs of Thana, of Chaul, of Manaar, of Salsette, of Marava, and of numberless other places gave an account of the faith that was in them. The "Saint" would find the richest specimens of that peaceful display of "soul-force" which he prizes above armies as India's saving weapon. Many of the martyrs were newly converted. Here, again, Mr. Gandhi might read a useful lesson. If, as he asserts, the missionaries use questionable methods of proselytizing, how explain that their converts died in defence of the Christian Faith? If the Indian became a convert for the good things of earth, how explain that when these were not forthcoming, and the only alternative offered the convert was death or denial of his new faith, he invariably and without hesitation accepted a cruel death to apostasy and life. There is very much in the day's work of the missionary not dreamt of in Mr. Gandhi's philosophy. He has still to learn what the Catholic child knows, that it is not the heroism of man but the grace of God that makes martyrs.

The newspapers of the seventh of May carried the report of fifty Hindus who embraced Islam during the Cawnpore riots. The Moslems threatened to kill the crowd unless the fifty Hindus (forty-nine to be exact) embraced Islam. "We did so to save our lives," explains Manadeo Prasad, the spokesman of the forty-nine.

Set over against this weak apostasy from the faith of Mr. Gandhi, the *satyagraha* (insistence on Truth) on the part of five Paravers, low caste Catholic Indians who suffered death in 1650. . . .

Mr. Gandhi, as Bishop Crowley remarks, has shown notable courage in sponsoring what he believes to be true. But he has not learned the secret of supernatural grace.

THE PILGRIM.



Literature**Depression and Books**

FRANCIS TALBOT, S.J.

TO what extent pessimism helps business, I cannot estimate. Nor would I venture an opinion as to how much optimism may avail in dissipating depression. A poor mouth, in the common phrase, may be so loud in its complaints that the public, through charity or desperation, may be aroused to the point of filling it. A boastful mouth, because of the vanity and the ambition of our natures, may be so convincing that it may persuade people to fight for places on the bandwagon. Both techniques may be productive of results when used at the proper moment of crisis. Does a sudden swing from one extreme of technique to the other indicate that a crisis is imminent? If it does not mean that, then business conditions in the book trade are not critical.

Pessimism, whether unconscious or artificial, has always seemed to be the characteristic of the book publisher and the book dealer. People were not interested in books; sales were abysmally small; great contemporary literature was ignored; high-powered advertising failed; book clubs were ruining business; deficits were startling; bankruptcy was inevitable; production costs must be lowered; royalties to authors must be cut; discounts must be reduced; any sort of business, in a word, was better than that of publishing books. Such was the burden of the sad theme song in these recent years.

All that the publishers said was doubtless true. But a sudden change from a sad and mournful song to one of hope and exultation (especially in these days when we are vainly searching for that street around whose corner Mr. Hoover says prosperity is hiding) created a shock of surprise. At the beginning of the autumn book season, and the book season begins as stealthily as the autumn itself so that no special date for it can be assigned, the leading publishers combined in issuing a message of high optimism. If this my statement is doubted, I refer those who find it almost impossible to believe to the New York *Times* for the ultimate day of August.

"America's book industry," the story runs, "has begun a strong recovery from the depression, with sales during the summer showing a large increase over the same period during 1930, and with every indication pointing to 'the best Fall season since the beginning of hard times.' Such is the unanimous conclusion of twelve of the nation's leading publishers." So much for sales. As to the books themselves, the story continues: "The country will be greeted this season with a list of books far superior in quality to any similar list of recent years, publishers agree."

These assertions, that have the tang of "dust covers" about them, seem to be substantiated by the signed statements of many of the executives in publishing houses. One of these reports that his firm "is selling more books than ever." Another, that "business for this fiscal year is appreciably ahead of the corresponding period of last year"; in addition, the advance orders for the books to

be published between September and December indicate that the autumn trade of this year will be much larger than in 1930. And a third attests that "during the first six months of 1931, our sales were considerably ahead of the corresponding months of last year, and July and August show substantial increases."

"What is wrong with the book business?" one of the metropolitan papers asks in its advertisement in the *Publishers Weekly*. "Something is undoubtedly wrong . . . and the solutions offered run all the way from bigger discounts to later reprints," the advertisement avers. Then, the brilliant mind that conceived the advertisement offered the fundamental solution: "Basically, the thing wrong with the book business is that not enough books are sold."

From a commercial viewpoint, that is correct. To continue, as stupidly and as rightly as the advertiser, the increased sale of books means that the reading public is increasing or, if not increasing, is buying more books. From England comes the enlightening news that even there, where conditions are far worse than here, an increased activity in book buying and book reading is evident. The reasons alleged are given in a dispatch from London: "The ill wind of financial stringency has had a stimulating effect on reading, as can be proved from the statistics of public libraries. When money is scarce for the theaters and talkies, then the joys of an armchair and a book are discovered."

Perhaps, here, too, people turn with relief from the radio noise, from the eye strain of the screen, from the boredom of pleasure riding in automobiles, from the satiety of bridge and golf, from the specter of reduced incomes, to a quiet book. They may be impelled to buy more books, in these times, also, by the discovery that three hours of something interesting to do may be found more cheaply in a book than in a theater ticket or a can of gasoline and oil. Who can tell but that the chief reason is that given in another advertisement (in regard to which it must be asserted that the advertisement has more sense in a few lines than the thing advertised has in many volumes): "Culture is no longer a snobbish word. . . . Men have learned that it isn't manly to be ignorant. Women know that it isn't cute to be unread."

While the publishers, in their statements, claim that more books are being bought this year than last year, they also insist that the reading public has become more discriminating in its selections. As one states: "The book buyer now wants his money's worth." And another asserts: "There is a demand for books of solid workmanship." While a third finds that "the average educated book buyer has today a more serious viewpoint." Hence, during this past year, there has been a greater call for books of biography and history; for philosophy, international relations, contemporary civilization, and the like; for novels of the more substantial type. There has been a falling away from the trend towards more reading of the "pot boiler" and the lighter and frightful type of novel. "The tendency in fiction is distinctly away from the salacious," says Alfred R. McIntyre, of Little, Brown and Company. "We have had enough of horrors and morbid things," Joseph W. Lippincott, President of the

firm that bears his name, declares: "The once ultra-popular murder mystery and the over-morbid problem novel are showing noticeable signs of giving way to stories of simple action and clean fun."

One might begin to suspect, from such statements, that the American reading public was becoming intellectual and moral minded. We cannot credit that hope, alas, nor accept that conclusion unless we have more specific proof and a sharper precision in the use of terms. These weightier books and these more serious novels, certainly, require brains in the readers of them. But one questions whether or not this heavier food is good for the brains, not because it is heavy but because it is intellectually contaminated. The best-selling books, of the "more serious type," of "solid workmanship," of "greater substantiality," that appear regularly on the lists are not such as can be readily recommended.

The reading public is not becoming more discriminating. It is following, as always, the lead of the advertiser, of the log-rolling reviewer, of the clerk in the book store, of the small group that keeps up to book fashions. Some one has estimated that there are not more than 5,000 people in the United States who can discriminate in the selection of books; not more than 20,000 who select their books independently. But of those who buy and read books because others have bought and read them, the number might rise to a quarter or a half a million.

To return to the publishers, it is their intention to slice and pare down their list of publications. One announces "the shortest fall list in years"; another a reduction in the number of books over last year of twenty-five per cent, and a third a reduction of nearly fifty per cent. "Publishers have not been slow to recognize (that) . . . the autumn lists, handpicked and winnowed, should be rich in books of permanent value."

Whether by accident or by design, there seem to be more books of permanent Catholic interest and by Catholic authors on the list of Fall announcements than in preceding years. Taken in conjunction with the publishers' announcements that they are concentrating on better books and with their statements that the better books are being favored by the readers, the increase in the number of Catholic publications is encouraging. It remains for the discriminating Catholic reader to show his appreciation by buying and reading these books, and propagandizing for them among his less discriminating friends.

## REVIEWS

**Religious Liberty in Transition.** By JOSEPH F. THORNING, S.J. New York: Benziger Brothers. \$2.50.

The United States, according to those who boast patriotically, is a country dedicated to religious tolerance. That word *tolerance* might be questioned, even as applied to all the United States. Is it tolerance? Or is it indifference, or non-interference under certain conditions, or a negation of meddling or of obtrusion in religious matters that do not obtrude themselves or meddle with the Constitution and its Amendments? But apart from the laws governing the entire number of the United States, was there religious tolerance, in any sense, as a fundamental principle in the original States that united to form the Federal Government that we boast of, today, as being tolerant? Father Thorning has

investigated the question; he has analyzed the records; he has gathered documentary evidence; he has analyzed the men, and their opinions, who were leaders in drafting the laws and establishing the precedents in the New England group of States: Massachusetts, Connecticut, Rhode Island, and New Hampshire. The period in which he studies these States is that which he calls "the transition period"; that, namely, which precedes and follows the birth of the United States. Rhode Island has the shortest chapter, not because it is the smallest State but because its founders had the largest minds. "If any State has a clear and consistent record in regard to religious liberty as opposed to mere toleration, that State is Rhode Island," says Father Thorning. Its history is told in four short pages. New Hampshire, on the contrary, has the longest history because it had the shortest vision. This State, as Massachusetts and Connecticut, had real union of Church and State; had substantial State aid for the State religion; barred the rights of conscience in religion within their borders; placed heavy disabilities on dissenters, though these be Methodists or Baptists, Quakers or Catholics; championed intolerance in vigorous fashion in every way; in a word, did all the things that they complained had been done to them and that they falsely accused the Catholic Church of doing. Father Thorning has drawn up a most interesting as well as a most important treatise on religious liberty, from one aspect, and religious intolerance, from another. Other volumes, which are promised, will complete the story of the Thirteen Colonies.

F. X. T.

**America Hispana.** By WALDO FRANK. New York: Charles Scribner's Sons. \$3.50.

Waldo Frank can be distinguished from other writers about Latin America because he is conscious of the Catholic Faith operating there. Others either ignore it, or, not seeing it, are inevitably puzzled. In this book, Mr. Frank, who wishes it classified as a "work of art," whose subject is a people, gives us first a Portrait, including the Andes, the Pampa, the Pacific, the Forest, and the Central Sea, and then a Prospect or philosophy. Writing in an always stilted and often involved style, he attempts to distill the character of the people through his own keen and imaginative sympathy. The result is a distinct advance on previous attempts. His congenital dislike of Spain is not so apparent as in former books (maybe he now knows more about her) though in assessing the results of her colonizing he does not yet distinguish sufficiently between Catholic Spain which began the work and eighteenth-century "liberal" Spain, which ended by spoiling it. At the same time he recognizes with admiration her original theory of colonizing, which he rightly attributes to Catholic sources. His criticism of the Catholic Faith, which is the heart of the book, is this: he gives it credit for promoting the integrated will which seeks the Universal, as against the "atomic will" of Protestantism, which induces chaos, but he claims it fails because it never realized the true idea of *person*. This criticism, however, is unimportant because it is never clear whether he means the mystical union of souls in Christ, which is the Catholic key to the universe, or a pantheistic union which is worse than the Protestant chaos. His criticism of the genesis of capitalism in Protestantism is sound and traditional. Yet he is given to such worn-out clichés of anti-Catholic controversy as the gibe at Sacramental grace as magic. In spite of much study Mr. Frank has not altogether emancipated himself of the old habit of seeing Catholicism as a more fundamentalist Protestantism. His chief merit is to have seen that to "bread and power" must be added religion; his chief fault not to have seen the realistic side of Latin American revolutionary movements nullifying their idealistic side: oil disputes behind a Madero, the religion of Masonry behind Liberalism, the greed of politicians behind the land agitation.

W. P.

**The Reform Movement in Judaism.** By RABBI DAVID PHILIPSON. New York: The Macmillan Company. \$4.50.

Dr. Philipson, in the second edition of "the only history of the



reform movement in Judaism," has produced a work that will be valuable to students of contemporary currents of religious thought. The book is learned and scholarly, and clear in its statement of the causes and aims of Reform Judaism, and its points of difference from Rabbinical Judaism. These reduce themselves to two, viz., that while Reform Judaism "lays as great stress upon the principle of tradition as Rabbinical Judaism, yet it discriminates between separate traditions . . . accepting or rejecting them in accordance with modern religious needs and outlook, while Rabbinical Judaism makes no such discrimination" but insists upon "the eternal validity of all laws and ceremonies whether prescribed in the Pentateuch or developed by tradition." Secondly, while the burden of thought of Rabbinical Judaism is national, and conceives of the dispersed Jews as in exile, Reform Judaism accepts a universal mission, dating from the time of the dispersal, and regards the dispersal as a period of apostleship and not of mere expiation. As a corollary of this latter doctrine, Reform Judaism displaces faith in the advent of a personal Messiah, who will restore the kingdom of Israel, by belief in the actual Messiahship of the Jewish people. This revolution of Jewish theology is largely the result of progressive attempts to settle the conflict between the demands made by the traditional religion and the new life opened to the Jews in France and Germany after their civil emancipation toward the close of the eighteenth century. The major part of Rabbi Philipson's book is occupied with a history of the discussions between the upholders of the two concepts of Judaism, and with the progress of the movement in Europe and America. It is interesting for one who accepts the Christian revelation, and therefore divides from Judaic theology on first principles, to note that a number of Jews, dissatisfied with both schools of Jewish thought, have been led to embrace Catholicism.

W. A. R.

**Rockne, Idol of American Football.** By ROBERT HARRON. New York: A. L. Burt Company. \$1.00.

**Rockne.** By WARREN BROWN. Chicago: Reilly and Lee Company. \$2.50.

**Rockne of Notre Dame.** By DELOS W. LOVELACE. New York: G. P. Putman's Sons. \$2.00.

Three biographies of one man must necessarily have much in common. There is more than one angle, however, from which Rockne's life can be viewed, as is evident from these studies. Robert Harron, in his saga of the sage from South Bend, has contributed a well-rounded history of Knute Rockne. Arranged without regard for continuity of biographical details, his product is a fine collection of episodes and incidents concerning the experiences of Rockne. He has gathered all the humorous anecdotes told about Rockne, and in telling them has shown a good understanding of Rockne the man. The last chapter is chiefly concerned with Rockne's system of football. The whole book is couched in an extremely interesting style.

Warren Brown has written in much the same manner, and his book could well be entitled "A Character Study of a Genius," for such it is. "Rockne" is complete and accurate, due principally perhaps to the author's personal friendship with Rockne, which qualifies him well to write such an appreciation. "Rockne" is permeated by the author's admiration of the great coach, his appreciation of Rockne's sense of humor, and his collection of Rockne's inexhaustible store of anecdotes. In the appendix is a biographical sketch, added to which is a record of all of Rockne's competitive efforts, both as player and coach.

On the other hand, Delos Lovelace has written a complete life story of Rockne. He has given us a very creditable and highly interesting record of the colorful career of the coach of the Ramblers. He is not a one-sided sports writer, and as a result proportions very well the different events that are crowded into the life of the "Young Vossing." The strong influence of the Catholic environment of Notre Dame on Rockne from the moment he entered in 1910, is knitted in well with the narrative. His style is quiet, but clearcut and gripping. Truly a book worth reading, a well-told tale of an athletic hero.

J. N. S. JR.

## BOOKS AND AUTHORS

**Sophisms in Religion.**—There is a wealth of popular and telling polemic in the splendid volume that the Rev. John E. Graham offers our Catholic laity under the title "The Way of the Skeptic" (Dial. \$3.00). Urged to its writing by the fallacies and misrepresentations of a book published last year by Mencken, Father Graham takes occasion to show up the shoddy views and methods of the whole school of religious thought that Mencken represents. Conscious that the average fighting skeptic does not play the game according to rules and consequently that his honest rival is at a serious disadvantage, nevertheless, with the strategy of a good general, he puts into the hands of his readers not only what will serve for the defensive in the campaign of calumny and derision against religion and Catholicism, but also useful weapons and plentiful ammunition for a successful offensive. It is to be hoped that Mr. Mencken and others of his ilk will read the volume. They will find a frank, clear and popular presentation of the truth about monks, miracles, the attitude of the Church towards science, celibacy, mysticism, the Bible, and a score of kindred topics, with facts well authenticated, and supported not merely by the authority of Catholic apologists but by non-Catholics, even professed enemies of the Church, as well. Some of the arguments that the author sets forth to substantiate his position are novel and ingenious. Even those that are trite are presented with freshness and vigor and in language that people who make no pretense of being of the intelligentsia can readily follow.

Some one has said that "to keep an open mind" should be like a genteel family keeping an "open house," and not like keeping a shed open to the four winds of heaven to blow in and out what they will. It is to be feared that the Presbyterian General Assembly's Commission on Marriage, Divorce, and Remarriage neglected this caution when they issued "Twenty-Four Views of Marriage" (Macmillan. \$2.50). Else how could they have admitted Bertrand Russell's un-Christian essay on "Christian Ethics" and the offensive Appendix by E. S. Gosney on human sterilization? We need stronger principles and firmer discipline than is offered in this book, for truly we live (p. 71) "in an age when the hardships of virtue are an argument for lenity to vice, and the difficulty of duty is a reason for shirking it."

Claiming that Christ's principles are not being applied in the economic world and that Christianity itself is in many respects impractical because of its neglect of economic axioms, James F. Kelley writes "The Economics of Christianity" (Pilgrim Press. \$2.00). The volume is a series of essays attempting to interpret Christianity in terms of economic facts and processes. It is a plea for international peace as against war; for self-denial as against luxury; for plain living as against over-indulgence. However, universally to state that "Christianity is neither on record nor putting itself on record in any thorough way as to its economic implications," is not true if Christianity is meant to embrace Catholicism. Surely what the Catholic Church teaches in this regard is readily knowable and has been given the widest publicity in such Papal Encyclicals as the "Rerum Novarum" of Leo XIII forty years ago and the recent letter of the present Holy Father. In discussing the eugenic movement, birth control, sterilization of the unfit, and kindred topics the author seems to take the position that they may be solved entirely on an economic basis. This is neither good morality nor good Christianity. While there are a number of the author's statements and suggestions that many readers will hesitate to approve, his chapters on the economy of the home, of education, and of courtesy, are especially good.

**Catholic Plays.**—Catholic little theaters will find "Catherine, the Valiant" (Longmans, Green. \$1.50) by Urban Nagle, O.P., an excellent medium for powerful acting, striking sets, and picturesque costuming. The plot centers about the historic struggle between Catherine and King Louis, Duke of Anjou, the Saint desiring the return of the Pope to Rome for the good of Christendom, the Duke demanding his continued residence in France with

an eye to personal gain. Vincenzo, the Count of Cadolungi, as Catherine's legate betrays his trust and his own love, Margherita, but is finally won to the cause of Catherine, and the play ends in the Saint's triumph. The action is fast moving, the climaxes well graded, though at times weakly contested. The play should afford an instructive and pleasant evening's entertainment.

One finds it difficult to avoid the abused term *mystic* in reviewing the latest production of Alice Brown, "The Marriage Feast" (Macmillan. \$1.50). We might sum the theme of this dramatic fantasy in the word *renouncement*. The author has successfully portrayed the struggle for supremacy between the Body and the Soul, the two main characters. The Soul is urged by the Presence, which represents Divine Grace, to be true to her destiny, to shun the pleas of the Body who wishes to go off with Pan and his train and to embrace the goddess of Love, to turn to her true love, God. The Soul, painfully torn between her love of the Body and the arguments of the Presence, at last yields to grace and the Body leaves her. In the Epilogue the Body returns in the glory of the Resurrection. Set down thus, "The Marriage Feast" rings rather like chill philosophy. We hasten to assure it is not. Everyone acquainted with the work of Alice Brown will expect to find rich verse, melody, a certain elfin quality in her work. And in this, the youngest child of a long line, they will not be disappointed. Although a play, it is hardly meant for stage production.

**Economics and Sociology.**—"The Farm Board," by Stokdyk and West (Macmillan. \$2.00), might be termed a lucid and unbiased commentary on the Agricultural Marketing Act of June, 1929. The book is written primarily for the layman rather than the specialist and sets forth the problems which face agriculture, the scope of the Act created to meet them, and the possibilities and limitations of the Federal Farm Board which was operated to solve them. The author points out the light and the dark spots in the agricultural field and successfully shows to what extent the activity of the Board may give relief from an existing evil and promote the interests of the farmer.

"The American Rich," by Hoffman Nickerson (Doubleday, Doran. \$2.00), is a brilliantly original study in social and cultural history. It raises this interesting question: To whom shall America turn for leadership in future progress? To the business man, who has been dominating Christendom for four centuries, or to a landed leisure class (yet to be developed), such as history indicates has ever been in the forefront of cultural advance? Having definitely decided in favor of the latter, Mr. Nickerson presents an impartial analysis of the major struggles now going on in American life and expresses his conviction that the most satisfactory answer to these problems would be found in the creation of a wealthy land-owning class, which would apply its traditional sanity and sense of social responsibility to their solution. All this, of course, partakes of prophecy, yet in seeing little hope in the continued dominance of our selfish commercial class, Mr. Nickerson gives voice to a fairly universal sentiment.

**Art.**—"An Hour of Art" by Walter Pach (Lippincott. \$1.00) will prove fascinating reading to anyone with the slightest interest in the subject. In the short space of one hundred and fifty pages the author adequately views the course of art from the primitive wall paintings of northern Spain up to the modern influence of Matisse and Derain. Of course, he has no space to deal with individual works, but limits himself to general principles and observations and to the discussion of that always interesting spectacle, genius expressing itself in consonance with national temperament and experience. The book is especially valuable in that it wholly avoids the vague rhetoric, cant, and lyrical raptures that characterize so many books on the same subject. A clear, sane, definite, and illuminating volume.

Lovers of beauty will welcome the second edition of "Readings in Art Appreciation" by Alfred Mansfield Brooks (Marshall Jones. \$2.50). The purpose of this book is to compile the best art writings of the great authors. Hence the reader studies the ideals of art and the world's famous paintings, cathedrals, and marbles

with the able assistance of such critics as Pater, Morris, Symonds, Thackeray, Ruskin, Galsworthy, Tolstoi, and other famous writers.

"Art is a living experience; it is a great creative venture on the part of races and individuals, and the study of either its creative effort or the receptive response must have about it something of a like life and enthusiasm." Hence in "The Spirit and Substance of Art" by Louis W. Flaccus (Crofts. \$5.00) the author, whose words were just quoted, has not hesitated to write with warmth and picturesqueness on aesthetics, the arts, the moods of art, and various art movements such as Dadaism and Fauvism. The method used by the author is the empirical method of observing and grouping facts and pushing on to general theories. An informative book, valuable for its sincerity and individual viewpoints.

"Background With Figures" by Cecilia Beaux (Houghton Mifflin. \$5.00) is the autobiography of this great and well beloved American artist, the Catholic woman who achieved the highest distinction in her chosen field of painting. The story of her life from the early motherless childhood, through the student days in Philadelphia and Paris, up to its peaks of fame in the days when she was painting the great figures of the World War, makes absorbing reading. The art lover will find her book filled with sparkling and discriminating comment on artists and painting; the general reader will be interested in the record of her contacts and friendships with Paderewski, the Roosevelts, Henry James, Admiral Beatty, Clemenceau, and Cardinal Mercier. A book of immense charm, intelligence, and distinction.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

- ADVERTISING AND ITS MECHANICAL PRODUCTION. By Carl Richard Greer. \$5.00. Crowell.  
 AMERICAN NATIONAL GOVERNMENT. By Samuel Peter Orth and Robert Eugene Cushman. \$3.50. Crofts.  
 ART OF MENTAL PRAYER. THE. By Rev. Bede Frost. \$3.40. Morehouse.  
 BENEDICT ARNOLD: PATRIOT AND TRAITOR. By Oscar Sherwin. \$4.00. Century.  
 COLONIAL BACKGROUND OF THE AMERICAN REVOLUTION. THE. By Charles M. Andrews. \$2.50. Yale University Press.  
 CONTEXT AND THOUGHT. By John Dewey. 25c. University of California Press.  
 DARK SECRET. THE. By V. M. Hilmyer. \$2.50. Century.  
 ELIZABETH SETON. By Madame De Barberey. \$2.50. Macmillan.  
 FEAR OF FEAR. By Florence Ryerson and Colin Clements. \$2.00. Appleton.  
 FLOWER OF THORN. By Marie Conway Oemler. \$2.50. Century.  
 FOURTH GOSPEL AND THE LIFE OF TODAY. THE. By Mary Ely Lyman. \$1.50. Macmillan.  
 GROWING UP. By Karl de Schweinitz. \$1.75. Macmillan.  
 HEROES OF GOD'S CHURCH. By Rev. P. Henry Matimore, S.T.D. 92c. Macmillan.  
 HISTORY OF THE POPES, A. By Fernand Haywood. \$5.00. Dutton.  
 INDUSTRIAL RELATIONS: ADMINISTRATION OF POLICIES AND PROGRAMS. \$2.00. National Industrial Conference Board, Inc.  
 INNS OF COURT AND EARLY ENGLISH DRAMA. THE. By A. Wigfall Green. \$3.00. Yale University Press.  
 IRELAND IN AMERICA. By Edward F. Roberts. \$2.50. Putnam.  
 JEANNE D'ARC. By Jeanette Eaton. \$1.25. Harper.  
 LAZARO IN THE PUEBLOS. By Cornelia James Cannon. \$2.00. Houghton, Mifflin.  
 LIBERTY AND RESTRAINT. By Louis LeFevre. \$3.50. Knopf.  
 MAN'S OWN SHOW: CIVILIZATION. By George A. Dorsey. \$5.00. Harper.  
 MANUEL D'ETUDES BIBLIQUES. By Abbé Lusseau and Abbé Collomb. 30 fr. Tequi.  
 MYSTERY OF THE GLASS BULLET. THE. By Bertram Atkey. \$2.00. Appleton.  
 PHILOSOPHY AND CIVILIZATION. By John Dewey. \$5.00. Minton, Balch.  
 PRAYERBOOK FOR CATHOLICS. (With Missal Leaflet Inserts.) Bindings from \$2.00 to \$4.50. Daleiden.  
 PRAYERS WHICH MAY BE RECITED PRIVATELY OR PUBLICLY DURING THE TRYING TIMES OF UNEMPLOYMENT AND DEPRESSION. Compiled by Father August M. Hackert, S.J. \$4.00 per hundred. Published by compiler.  
 PROLOGUE TO MEXICO. By Marian Storm. \$3.50. Knopf.  
 RELIGIOUS MOTIVE IN PHILANTHROPY. THE. By Henry Bradford Washburn. \$2.00. University of Pennsylvania Press.  
 REPARATION. By Rev. Raoul Plus, S.J. \$2.00. Benziger.  
 ROME AND THE ROMANS. By Grant Showerman. \$5.00. Macmillan.  
 S. S. SAN PEDRO. By James Gould Cozzens. \$1.50. Harcourt, Brace.  
 SCHUMANN. A Life of Suffering. By Victor Basch. \$3.50. Knopf.  
 SERMONS. Volumes I and II. By Rev. Peter C. Yorke, D.D. \$2.00 per volume. Test Book Publishing Company.  
 SHAKESPEARE'S ECONOMICS. By Henry W. Farnam. \$2.50. Yale University Press.  
 SHAKESPEARE'S WORKMANSHIP. By Sir Arthur Quiller-Couch. \$2.00. Macmillan.  
 SHORT LIFE OF SAINT ROCH. A. By Rev. I. Cirelli. Published by the Author.  
 STARK INDIA. By Trevor Pinch. \$3.00. Appleton.  
 STORY OF TERESA NEUMANN, THE. By Father Pacificus, O.M.Cap. 75c. Benziger.  
 STRICT JOY AND OTHER POEMS. By James Stephens. \$1.25. Macmillan.  
 TEN COMMANDMENTS, THE. By Warwick Deeping. \$2.50. Knopf.  
 TESTS AND DRILLS IN FIRST YEAR ALGEBRA. By Joseph A. Nyberg. American Book Company.  
 TIGER BAYOU. By Nevil Henshaw. \$2.50. Alfred H. King.  
 THY KINGDOM COME. By Edith Cowell. \$1.25. Benziger.  
 TOPLOFTY. By Mary Willard Keyes. \$2.00. Longmans.  
 TRAGIC QUEEN. THE. By Andrew Dakers. \$5.00. Houghton, Mifflin.  
 TWELVE SECRETS OF THE CAUCASUS. By Essad-Bey. \$3.00. Viking.  
 WATERLESS MOUNTAIN. By Laura Adams Armer. \$3.00. Longmans.  
 WHEELS TOWARD THE WEST. By Hildegard Hawthorne. \$2.00. Longmans.  
 WINNING OUT. By Marian Hurd McNeely. \$2.00. Longmans.



**Susan Spray. Jesse and Maria. The Everlasting Struggle. A White Bird Flying. Roads to Glory.**

In "Susan Spray" (Harper. \$2.50), Sheila Kaye-Smith has written her best novel since "Joanna Godden," according to the English press. However that may be, Susan Spray, as a character, is one of the most powerfully depicted women in current literature. Born in an impoverished family, belonging to the religious sect of Hur Colgate, about the first third of the last century, tragically deprived of her parents, sent to the poorhouse, then working as a farm-servant, Susan began to carve out her career. She became a reader at the religious meetings, then a preacher, then a revivalist of magnetic power, then the foundress of a new sect. She had visions and illuminations. On the other hand, she had a cruel mind, was selfish, avaricious, lustful, ambitious, deceitful. Was she the humbug that Clarabut thought her, and that she thought herself at times? Miss Kaye-Smith tells the amazing story in cool and incisive style. She dresses Susan in her finery and strips her to her soul. She makes of Susan a woman of masterful intent but of a despicable nature. This is a strong novel, and is for those who can stand it.

No more notable addition to Catholic literature in English for many a month has been made that is superior to "Jesse and Maria" (Holt. \$2.50), by Enrica von Handel-Mazzetti. This novel was first published in German about twenty-five years ago; it raised a storm that clarified the atmosphere in the matter of literature that is called Catholic. It was recognized as a German classic; but it remained untranslated until George N. Shuster made it available for English readers. Its locale is that of the Danube River in Austria; its time is the Counter-Reformation, when Lutheran Evangelicals and the Catholic Church were in combat; its fundamental theme is the championship of the Church by Maria and the hate of the Church by Jesse. It is true that it is a historical novel, with the limitations placed by strange scenes and customs and names. Despite these limitations, it develops into a tremendous, staggering novel of human emotions, a novel of devastating intensity, one that grips the mind and the heart so that it is long remembered. "Jesse and Maria" is the choice of the Catholic Book Club for September.

In "The Everlasting Struggle" (Century. \$2.50) we have "more of the same" by the author of "The Great Hunger." Now, the struggle is against poverty. Johan Bojer is himself a Norwegian, he writes in his native language (our volume is a translation), and his story is of the farmers and cotters of his own land. One can praise without reserve the author's technique; and the book itself is a descriptive narrative which impresses most forcibly as a work of realism. Whether it gives a true impression of Norwegians in this stratum of life, we cannot, of course, say. One rather hopes that it is not; else one could not find much to admire in those of God's poor who dwell in Norway. As fiction, the work is drab, uninteresting, and deadening.

In "A White Bird Flying" (Appleton. \$2.00), Bess Streeter Aldrich weaves a story of a modern girl, growing up in a Nebraska town where pioneer stories are still pulsing echoes, and gives a new and pleasing exemplification of the truism that love outweighs career. Mrs. Aldrich knows and loves her Nebraska, its towns, its university, its history—and under her handling, in all these avenues of life, Laura Deal becomes a charming heroine in a clean and wholesome romance. There is nice characterization, brisk and arresting conversation, and, perhaps best of all in our pseudo-realistic age, a tale of the heart, well told.

Tragedy, comedy, pathos, horror, sacrifice, heroism, filth, degradation, sorrow, greed, and almost every other passion and attribute of man, mingle together in the pictures which Richard Aldington sketched in "Roads to Glory" (Doubleday, Doran. \$2.50). They are War stories with all the gruesomeness that accompanied the awful debacle. In as much as most people are trying to forget the horrors of the conflict, they are not so likely to make a universal appeal. Those who can find pleasure in the ultra-real may set themselves to their reading with the assurance that though more than one incident is coarse and brutal in its nature, Mr. Aldington writes, with fascination and power.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### A Misleading Advertisement

To the Editor of AMERICA:

A few days ago I received through the mail from G. P. Putnam's Sons, New York, a circular advertising a book entitled "Married Love," by Dr. Marie Stopes, and was painfully struck by a printed commendation of this book by a Father St. John, S.J., which does not seem to me to ring true. I cannot imagine a Jesuit priest endorsing a book of this type. I thought possibly you might like to investigate it.

St. Louis.

D. M. E.

[Several readers of AMERICA have sent similar letters. AMERICA has got in touch with the well-known English Jesuit, the Rev. Stanislaus St. John, and received from him a letter bitterly protesting against the use of his name in the manner described. He was asked by Dr. Stopes to write a preface for her book. He refused to do this, though he did praise *one part of the book* (this paragraph of his letter is quoted as praising the book itself) but emphatically condemned it as a whole as advocating the use of contraceptives. He says: "The omission in the advertisement of this emphatic condemnation is suppressing a vital and damning fact and is most injurious to me as a Catholic priest." The publisher's ethics in the matter are best left undescribed.—Ed. AMERICA.]

### Material Luxuries and Spiritual Necessities

To the Editor of AMERICA:

Father Corbett's letter in the issue of AMERICA for September 5 calling attention to our responsibilities in the Philippines is splendid. Let us hear from other spiritual leaders; then some definite action—Catholic Action!

We are too parochial. Hence often we are not really Catholic. The human element seems to creep in. Lazarus, the starving mission, and Dives, the rich diocese!

We give—not enough. But what we give could do more for the glory of God. Less material luxury in one section would provide some spiritual necessities for another. We cannot serve God and Mammon.

A livelier missionary spirit would fan our lukewarm faith. More and more, Our Lord's life on earth would be our model.

Philadelphia.

J. F. O'N.

### Rome the Last Court of Appeal

To the Editor of AMERICA:

I cannot resist sending you a few lines of commendation on the splendid article by J. Desmond Gleeson, entitled "Rome, the Last Court of Appeal," which was recently published in your pages. It is indeed refreshing to see facts like these so clearly and concisely stated.

To me personally this article had a special appeal. Among the many things which finally led me from Protestant agnosticism into the Catholic Church, not the least was the discovery that nowhere in our day and generation outside of the Catholic Church is fundamental truth, such as Mr. Gleeson discusses, consistently championed and effectively taught.

New York.

JOHN MOODY.

### Free Parish Schools

To the Editor of AMERICA:

When in Chicago recently, I learned for the first time that the parish school was not absolutely free. I do not know whether the same condition exists here today. I do know that twenty-five years ago I went to the Sacred Heart school in New York City, then the largest or next to the largest school in the country with 3,000 pupils, and that there was never a thought of tuition or of paying for books.

The yearly cost for a pupil paid to the school would be about this: At the beginning of the term we had to buy a catechism

for five cents. We had to join the Angels' Sodality, which meant five cents a month for ten months. Each class had its Blessed Virgin's shrine during May, and that meant ten or fifteen cents during the month of May for those of us who contributed to the twenty-five-cent bouquets we used to buy. In the last year's class the visiting drawing teacher got "snooty" and demanded hard pencils and a drawing book at a cost of five and ten cents respectively. We had no plays, and hence no ticket selling. We had no admission fees to the old assembly room. At graduation time we were merely told to wear a white dress and to buy a pair of white gloves. I have no recollection of a single collection for shrines or missions, nor do I believe that we paid for the flowers for the May procession or for the Forty Hours.

In other words, our expenses ran to about two dollars a year.

It was all ruthlessly backward and simple—nothing but study and lessons and homework and discipline. I never had my adenoids examined. We were vaccinated now and then. We had no cooking, no basket weaving or carpentering. I have a faint recollection of a fire drill once. A High Mass which we sang on March 19 introduced us to the liturgy. We did not buy the music.

The Regents' passing mark was then seventy-five per cent. We got through with the six elementary subjects, usually with a few honors, before taking up the work of the graduation class. But even after graduation we were not through. Every Sunday after the nine o'clock Mass, the pastor (although running the parish and school and acting as Vicar General, I believe) gave us a course in Church history, dictating condensed notes to save us the cost of a textbook, though doubtless that meant another nickel for a notebook.

This is my recollection of a splendid elementary education, almost absolutely free. I think it worth the greatest sacrifice, and I do not believe its recipients are unmindful of or ungrateful for what they know to be a magnificent gift.

Yonkers, N. Y.

M. E.

*To the Editor of AMERICA:*

I cannot resist backing up the writer who recently protested against the piling up of small (and sometimes not so small) incidental costs in our Catholic schools. I am able and willing to pay the school fees and for books. But every few days it is a collection for this or tickets for that. The cause may be worthy, but we parents, who do our duty and send our children to our own schools, should not be made the victims.

It would be a real reform if a rigid rule were made forbidding any sort of collection or sale of tickets or solicitation of funds in the Catholic schools.

New York.

ANDREW SQUIRES.

*To the Editor of AMERICA:*

There is no doubt but that many children are kept from the Catholic schools because of the book expense. Where there are four or five children of school age in one family, this expense becomes quite an item in the family budget.

Would it not be practical to have all textbooks furnished free in our parish schools by having some society in each parish take over the responsibility of providing them? After the initial expense the burden would not be so great, as the books would be returned at the end of each school term and used again until they had to be replaced due to wear and tear, or by the necessity of providing revised editions.

Bloomfield, N. J.

C. M. V.

*To the Editor of AMERICA:*

"The demand for universal free Catholic education is urgent," said A. J. Verger in a letter to *AMERICA* published September 12. May I make a few remarks about this? My remarks apply both to parish grammar and high schools.

To begin with, there is no universal system of tuition. In some parishes the children pay no tuition, but pay for their books. In these parishes the Sunday collection pays for the schools. In other parishes the child pays a tuition, which varies in dif-

ferent parts of the country. In some places, too, the books are sold by Religious teachers at a profit. So one sees that there is no real organized system; we are just going along now as we went years ago when our school system was not so great.

One often has to smile when he hears a child say that he is going to the public school because it is free. The public school is not free. It is supported by the taxes of the general public of the district, and every person of the district is taxed whether he has a child in the school or not.

We should say that our parish schools are free. The parish should support them from the general Sunday collection and special collections from time to time. Very often there are two big mistakes in charging tuition: (1) People think that the small tuition paid by the child supports the teacher when it does not; (2) Parishioners who could do so do not help support the school, because they have no children going to the school.

It is indeed high time to organize our system. Individual pastors cannot do it. It has to come from higher up.

Palo Alto, Calif.

R. P. STEPHENS.

**From a Pastor**

*To the Editor of AMERICA:*

We priests of necessity emphasize the obligations of the parents to provide their children with a Catholic education. Most of us also realize the duty which rests on the church to make it possible for parents to fulfil their obligation. As A. J. Verger aptly puts it in the issue of *AMERICA* for September 12, we are "using every possible means to keep the children in the Catholic school." We are "waiving the tuition fees, and offering to provide the books free." And yet we have three hundred pupils in our school, while the institution provided by the city just across the street from our school has over eight hundred Catholic children. Even the offer of free textbooks and tuition was met with the argument: "But, Father, our children also get their breakfasts and their clothing at the public school." Oh, "free privilege," where is thy stigma? Oh, "object of charity," where is thy "disadvantage"?

In our parish, naturally, we have large instruction classes for public-school children. Part of the routine of admitting a child into these classes is an attempt on our part to win the child for the parish school. We find that parents cannot afford the "initial cost, the tuition fees and the books, which makes parish-school education and ever-increasing burden for the parent." But they can afford and do afford dollars per week for private music lessons, dancing lessons, and gymnasium classes. They cannot afford the nine cents per day, which is the cost of books, tuition, and incidentals in our school, but they can and do afford twice that amount per day for candy and movies.

While these are facts, there is no doubt that the burden of providing a Catholic education is unequally distributed. The man with the large family has to assume practically all of it in addition to providing for the material needs of his flock, while the unmarried young man and woman and the married people of means rather than family do nothing specifically for the cause of the Catholic school. Every Catholic has it as part of his just duty to contribute to the cause of religious education, and the one who is unencumbered with dependents has also an obligation in charity to help out his more heavily burdened brother.

There should be free parish schools in the sense that parents and children should feel that they are entitled to the use of the schools without being objects of charity. The upkeep should be provided by all the parishioners, and incidentals should be reduced to a minimum. It can be done, for it is being done in a great many places. But even the free parish school will never get all the Catholic children while the public-school systems spend sixty cents per day per pupil, whereas we spend nine. Nor will free parish schools ever be able to compete with free breakfasts and clothing. Nor will concessions gain the child of parents who consider religious education a waste of time and money, and luxury a necessity.

Chicago.

(REV.) ARTHUR F. TERLECKE.



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